A DIAL FOR ALL AGVES, CONteininge the names in Greeke, Latten, and Englyshe, with the diuersities of them, Sympple and compounde, proper and accident, definitions, deuisions, causes, and signes, comenly hetherto knowen: Very profitable for al men, compendiously compiled (and confirmed as may appeare out of the Auctors following) by Iohn Iones Phisitiõ.

Reade willingly,
Marke diligently,
Correct friendly,
Commend worthely.

Imprinted at Londõ by William Seres, dwelling at the west end of Paules at the Signe of the Hedge hogge.
Anno. 1566.
CVM PRIVILEGIO.

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THE NAMES OF the Auctours of this Dyall.

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2 Iesus Scirach
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4 Hippocrates.
5 Galenus,
6 Leonardus Fucchius.
7 Benedictns Victorius
8 Aristoteles.
9 Scola Salerni.
10 Auicen,
11 Isac.
12 Cardanus.
13 Ioh. Fernelij.
14 Georgius Agricola.
15 Haly.
16 Rasis.
17 Iac. Siluius.
18 Bartholome?
19 Aetius.
20 Pau. Aeginet.
21 Ezahiath.
22 Amatus Lucit.
23 Ptholomeus.
24 Hier. Mont.

TO THE RIGHT excellent, and honorable Lorde Robert Dudley, of the most noble order knight, Earle of Lecester, Baron of Denbigh, maister of the Quenes maiesties horse, and one of her graces moste priuie Counsell. Iohn Iones, wisheth all health with increase of honour, and gracis eternall.

When as the mooste worthy Philosopher Socrates (moste noble Earle) the wisest of all the Grekes in his tyme, and from whome all the sectе of Philosophers (as from a fountaine) were deriued with all industrie indeuorid to instructе all men to the studie of wisdome, whiche as he affirmed was included in these two wordes (spoken in his own language γνῶθι σεαυτόν, that is in ours, knowe thyselfe. VVhich wordes are taken diuers waies, according to the diuersitie of doctrines. Namely of the professors deuine, in acknowledging our synnes and offences against

our creator: wherby we may in this life lyue vnder his preceptes to his glory, and in the life to come possesse to our selfes euerlasting felicite: of the lawiers and politike magistrates, it is taken in that they seke and shewe the righte vse of liuing, to euery one in his calling, so that in nothing we should decline from iustice. Of vs Phisitions in forseing and reuoluing eche our fraile constipation, inclination, and dissolutiō. Of the which dissolution or breche of vnite, as muche as apperteineth to the feuers, that hapeneth either in the spirites, humours, or solides, (of the which thre we be cōposed or framed (in that they so often frequent in these our daies, and be so harde to be vnderstanded, diserned or iudged: and also therwith so perilous, and moreouer so neglected: and in dede no marvell (whenas thei require so great speculatiō) that it is no small detriment to the common wealth, (wherin your Lordship by the opinion of all mē, in all that you may do labour more for the cōmodite therof, then for any priuate proffitte.) The lacke of the parfit knowledge of them, I as one least able, folowing the exāple of that sapiēt teacher Socrates, haue compiled this worke to

the vse

the vse and profit of this my louing contremen, Intituling it the Dyall of agues, for that it expresseth the whole discourse of them, as the dial doth the houres and times of the daie naturall, and that so brief as I thought I might. As well that all men nowe a daies (for the most part) be desirous to reade briefe workes, as also moste principally that if at any time it liketh your honor, and ther with might haue so much lesur frō the most waighty affaires of the prince (a hō I beseke God to continue in all felicite as longe as it hath pleased God to constitute any) might not be weried in beholding hereof, before you did beginne to reade it, although it may not be so profitable the knowledge to your honour, cōsidering that besides that famous phisitiō maister doctor Frauncis, you may at al times haue the knowledge and iudgemēt of both the vniuersities with the noble college of London, for your infirmities (for the whiche infirmities I beseke God alwaies to defende you with al honour and prosperitie.) Yeat this not withstanding I doubt not to fynde affabilitie in your noble nature descendid of puisant progenie as the monument of warwike right trial, besides

infinite

infinite histories maye testifie to be moste auncient, excellent, and mightie, as the poore husbandman did whiche gaue a simple roote to a most mightie king, not that the prince might not haue therof sufficient, but to shew his tried poore harte to so noble a man. whiche thankefully receiued it. So likewise I beleue your Lordship will accepte this small and vulgar treatise, when as it is for all men beneficiall, the scope whervnto euery one in his calling (to the best of their powers) should shewe their good willes. As God be praised, in no age more by bookes than in ours, and of your good Lordship obseruing the counsell of the wyse, of none more commended or aided as a very Mecenas, *to all suche as therin doe take any trauell. So that your Lordships courteus boũtie, hath and daily doth incourage many as well as I, to labour for the comon benefite (for the whiche al England hath cause to reioyce in you) as what benefit may be more beneficiall than that whiche admonisheth a man of the perill and daunger of his life, before he be fallen in it, or beinge in it, may warne him to prouide for the defence of the same in tyme, whiche if it should happen either*

vnawares

vnawares or weting, and not knowing the daũ-ger therof, might be past his helpe before he sought for remedy, and then (haddy wist) came tolate, a saing certainly not only of the prudent is muche abhorred, but of the sapiẽt vtterly cõ-tempned, for it sheweth ignoraunce, which is cleane contrary to knowledge and most enemy. So that Plato first of the Academike sectc not swaruing from Socrates doctrine, reproueth nothing more odius than the lacke of knowedge what we are, and howe many waies we be sub-iecte to miseries, and howe we should study to knowe them. VVherfore I may well conclude with the learned Lactantius, that we must ne-des perishe if we knowe not what to our life is profitable, that we may seke for it: and what is daungerous, that we may flee and eschew it. For by knowing of it, finally the waie is made to withstande. VVithout the which knowledge speculatiue, nothing artificially may be pra-ctised. Yet nowe a daies, is our arte marueilously abused (as in my preface to this worke I haue shewed sufficiently) a thing monsterous to consider. But herewith I meane not to trouble your honour, who fauoureth the learned, stu-

dius,

dius, and desirous of al commendable artes and sciences (as a maister of arte worthely constituted.) And the contrary you do detecte as he knoweth, to whom no secretes are hid, whom ake your Lorship happier than Auguste, and better than Traian, thone had for loue alwayes fauourable, thother liued alwayes godly.

Your Lorships alway if I may, Iohn Iones.

To the good Readers, Iohn Iones ſendeth ſalutations.

ACTANTIVS wrytеth that the Philoſophers of the Epicures ſecte, did ſore bewayle the ſtate of man as weake, and farre vnder the degree of beaſtes: becauſe hey were by nature ſenſed as well from al di- pleaſures and griefes of vnſeaſonable aire, as ar- ned againſt the aſſaultes and inuaſions of their nemies, and onely man deſtitute and voide, om all ſuche and other lyke ſuccour and pur- eiaunces. For both beaſtes and byrdes haue e- ery one according to their kinde, ſkins, hides, r fethers, to ſuſteine the ſharpenes of colde, & beare of the ſtormy rayne and tempeſtes. nd alſo by the inſtinct of nature, knoweth is owne medicyne. But vndoubtedly man noweth not but through great induſtrie and auell in the ſtudie of phiſick: contrariwyſe, ankynde of his nature is delicate, and ſo ten- er, that he can not abyde neither colde nor eate. If thoſe Ethnike philoſophers or louers f wyſdome, had ſuche care of the weake ſtate f mankynde (being infidels.) Oh what care

ought

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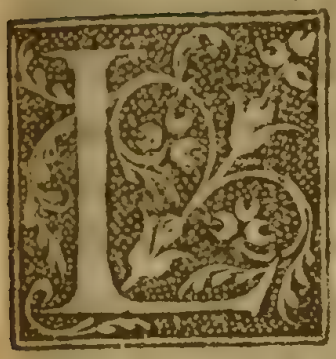


LACTANTIVS wryteth that the Philoſophers of the Epicures ſecte, did ſore bewayle the ſtate of man as weake, and farre vnder the degree of beaſtes: becauſe they were by nature ſenſed as well from al diſpleaſures and griefes of vnſeaſonable aire, as armed againſt the aſſaultes and inuaſions of their enemies, and onely man deſtitute and voide, from all ſuche and other lyke ſuccour and purueiaunces. For both beaſtes and byrdes haue euery one according to their kinde, ſkins, hides, or fethers, to ſuſteine the ſharpenes of colde, & to beare of the ſtormy rayne and tempeſtes. And alſo by the inſtinct of nature, knoweth his owne medicyne. But vndoubtedly man knoweth not but through great induſtrie and trauell in the ſtudie of phiſick: contrariwyſe, mankynde of his nature is delicate, and ſo tender, that he can not abyde neither colde nor heate. If thoſe Ethnike philoſophers or louers of wyſdome, had ſuche care of the weake ſtate of mankynde (being infidels.) Oh what care

ought

ought one Christian brother (the louers of Gods truthe) to haue one of an other, euery mã in his vocation and state: for he lyueth euil after the minde of *Tullii*, whose iudgement the wyse euery where allowe, that lyueth not as well to the profite of other as for him selfe. In consideration wherof all artes were diuersely deuised, that euery man in his state and vocation, might particularly and seuerally agree to ayde others vniuersally, these thinges daily remembrrd, and how many both singularly learned and of excellent wittes, hath written some of herbes symple, some of medecines cõpound, yea and that for most infirmities, as that venerable doctour maister Turner, in his two tomes of herbes, very singularly: and that zelous man maister Bullin, in his Bulwarke, where he hath also reduced Nicholaus the Apotecary, out of latten into the Apotecary Englishe. Neuertheleſſe, the chiefe matter of fewe or none, hathe bene touched, reseruing that worke called the Castel of health, compyled by rhe late learned famous knight, sir Thomas Eliot; wherin briefly in Englishe be shewed the thinges naturall, not naturall, and the thinges against nature, for

full

full well he knewe litle auailed lyme, morter, stone, timber, &c. lacking the plat or forme of building, and a workmã that hath knowlege in the archetecture or workemanship of it, obeiyng the minde of Galen, which saieth that medecine doth nothing profitte without firste be knowẽ the sicknes, then the cause, the time &c. And where as nowe the worlde is so replenished with an infinite nombre of bookes, daily set forth euery where in all languages. I shall seme perhappes to take a matter in hande superfluous, and nedeles at this present time, to set out suche a worke as this is, especially touching this θεωρητικὴ, or speculatiue parte of phisick, considering the worlde is pestered not only with a superfluous plenty of those πρακτικὴ, but of all other treatises: so that bookes may seme rather to wante readers thẽ readers bookes. Howe be it, I doubte not but many good menne doth both perceaue and inwardly bewaile this insaciable gredines of writing and printing, whiche to saye the truth, for my part, I doe as muche lamente as any man els may doe besides, by reason wherof I woulde

Theoticke

Practicke

no man

no man ſhould thinke, that vnaduiſedly and with raſhenes I haue here attempted this enterpriſe? For aſſuredly I haue bene not onely doubtfull but alſo both baſhefull and fearfull with my ſelfe for ſetting the ſame abrode. And why? for I perceaue very well, howe learned this age of ours is (not only in forraine realmes but alſo in our Vniuerſities and noble colledge of London, As alſo in the princes chāber.) And I wold not tel what the ſecret and cloſe iudgemēt of readers wold determine, if ſodainly one ſhould preaſe in with others, taking vpō him the perſon of a writer in the ſight of all men, which were not ſuffiencitly furniſhed with ſuch ornamēts and graces as ar requiſite to the accōpliſhing of ſo weighty indeuours, which woulde not vtter ſome matter excellent and ſinguler, and ioyning thinges together not only neceſſary, but alſo profitable for the condicion of time, with like giftes of vtterance, ſatiſfie & encreaſe the enduſtrie of the learners, the vtilitie o the ſtudious, and the delight of the Readers. Whiche vertues the more I perceaued to be wanting in me, and that the moſte ſorte learned, commende nothing but their owne

artes, the others as they fancie or fauour not, the lesse I durst be bolde to become a wryter. But agayne on the other syde, when I wayed with my selfe, how great an vtilitie the demō-stration of so comō infirmities as this our age possesseth, to no small langour and daunger, (and of none considered in this order) and that also he is more worthy that fighteth for his countrey on foote, then he that flieth away on horseback) I thought it not to bee neglected that the daungers and formes of them shoulde be buried by my faulte in the lake of forgetfulnes. My thought somewhat was to be saide therin for their sakes that are oftenest molested therwith (as who hath not almost bene of late daies or their famylies) if it wer not to be done in consideration of my dutie, and then in this case, the manifold nūbre in bookes ought not to haue brought hinderance, but that thinges worthy of note in dede, might be published & set abrode to the behofe of all men: And besydes we must doe all that we can, to set out profitable matters, that the numbre of trifeling trashe, and tong trikes of trachers, may growe out of remembraunce, and so be dismissed.

All these thynges wayed, I haue thought good (gentle Readers) to shewe the diuersitie of all suche sicknesses as are conteined vnder the names of feuers or agues, with the diuersitie of names, bothe in Greke, Latten, and Englyshe, deuisions similitudes, causes, signes, the tymes and persones, when and whome, they doe moste moleste, and sonest &c. to the ende that the daunger of them almost raigning euery where nowe a dayes, may be vnderstanded and knowen in this treatice, the whiche I call the Dyall of Agues: For as the prouerbe saieth he that is warned is halfe armed. And herein truly may you se the nature of agues, as in the Dyall the naturall tymes of the daye, either ensuing of the burning or inflamation of the spirites, humors, or solides, in thre sections or deuisions, accordingly, and that with no lesse breuitie then sufficiently: if with deliberation in iudgement it be debated, and not rashely passed ouer: for assuredly it is the greatest matter in phisick to iudge certaine of any sicknes, and not as I haue knowen many saye, I shall sone helpe this matter, it is but an Ague, it is a but in dede. But death thou mightest as wel saye almoste

moste, for there is no more daũger in any sicknes of death, nor more harder rightly to be deserned, then is moste agues, vnles they be wysely handled, as well of the sick as of the ministers therof. In briefe, I trust I haue in this no lesse shewed my good will and zeale towards my countrey, in signifiyng to you the perill, then he that helpeth in peryll, for it is saide of olde, I knowe: is better then to saye I woulde I had knowen: for had I wyst, often cometh to late, and so to truste in medicine geuen without cause, wherfore many perishe therfore, and then it is no medecine, but rather poyson. Here perhaps some wil saye, why syr, shew you not what medecine is good then, to that this I argue, is it for one or many, in one region and climate, or in sundry, of one complexion or of diuers of one age, of one diet, of one strengthe of nature, of one cause, all of one sicknes & degre, at one time, of one parẽts &c. no truly, vvhy thẽ if you cãnot make this agre foral alike, how cã you make a medcine agre for al alike, whẽ you cõsider not the diuersities, causes & qualities aforesaid: & who cã do that I pray you (sir hast vvast) not knovving vvhat he mai be that is sick

 nor when

when, nor where, young nor olde, strong nor weake: seing then that this can not be knowē, but at that instant when it chaunceth, and that of none but of the maisters and ministers of nature, whiche as well for their most profound profitable knowledge in the intelligence of the workes of nature, singuler wysdome, and large scope of doctrine: be this wise defined of the prince Hippo. in his booke of *Probit*, in these wordes, saiyng: *Medicus vir sapiens est, & Philosophus deo similis:* whiche is thus muche, a Phisition is a sapient man, and a Philosopher lyke vnto god. Galen confirmeth the same in his boke de *Cognosc. & curandi animi morbis*: euen so doth Benedictus Victorius, in his preface to his booke *Empirica*, dedicated to Iulius the thirde, and the excellent wryter Homere in his Iliades, this cōmendeth the Phisition in a verse of his owne language. Ιατρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων whose sence againe in our language many be this, one man a Phisitiō only, preuaileth in sondry vertues, where many other man tayleth. *Amatus Lucitanus*, in his treatice of

Crisis,

Crisis saieth very truly howe that the Phisition is a liberall artificer, rather considering thynges in *Latitude*, than in the pointe, and these are his owne wordes, *Medicus artifex sensualis est, res in latitudine cōsiderans & non in pūcto.* Why then sir I praye you? for no scorne, what is that, so many ignorant wiues bableth, so many pelters prateth, so many Rogers and makeshiftes marreth: to the derogation of an arte moste worthye, and Ministers so necessarye. Alas, nothinge respectinge the lawe, honestie, nor wisedome, whiche the Latines call *Sapientia*, the Grekes σοφίαν, we wisdome, as touching knowledge as well of God, as of man as affirmeth Tullii in his offices, in that whiche muche les is, they neglecte prudence, of the Grekes lerned φρόνησις, of vs worldly policie: whiche conteineth knowledge humaine lawes, gouernmentes and experience of thinges to be desired and fled, nothing sparing to spill, for their owne spoyle, whiche is the chiefe cause that I so commend or set forth the approued and graduate of Phisick, and not of my vaine glory, nor yet of my flattery. But as

me thinke, it is necessary that they be cõmended as they are, and the others reproued as they deserue. For by the sufferance of suche doinges, the worthy professors cometh in contempte, with the vnworthy (as I reporte me to you.) As Boleyne hath in Englyshe verse, most liuely depicted in his Dialogue, betwene sorenes and Chirurge, wherunto you may resort: and I shal returne to my former questiõ, in that they saye it is medecine. For is not wol wol, soft sir take me with you, But not clothe, nor clothe is not a cote afore it be made, and reason were to take measure before it be shaped: euen so it is wisdome to knowe the sicknes before it be taken to cure, and the partes or circumstances of the arte therto apperteining, whiche is deuided as the learned Phisicions writeth into these fiue partes, whiche of the Grekes are thus termed, φυσιολογικὴ, ὑγιεινὴ, παθολογικὴ σημειωτικὴ, θεραπευτικὴ. φυσιολογικὴ, signifieth natural knowledge, whiche sheweth wholly the nature and constitution of mans body, as of what elementes, humors, spirites, temperamentes, partes, faculties,

and

and actions, & to this part of phisick belongeth these workes of Galen, *De elementis. De temperamentis. De facultatibus. De fœtus formatione. De semine. De placitis. Hypp. & Platonis. De administratione Anathomica. De vsu partium humanæ corporis*: and all suche other workes of that sort, and these be called in latten *Naturales libri*: that is in Englishe, natural bokes, for because they entreat of these seuen thinges naturall, as Elementes, Complexions, Humors, Members, powers, Operations, & Spirites. The other ὑγιεινὴ, signifieth in Englishe, thinges not naturall, as aire, meate, & drinke, sleape and watche, meuing and reste, emptines and repletion, and affections of the minde, whiche entreateth and sheweth of the preseruation of health, and howe by misusing of them sicknes is endured, to whiche perteineth these workes of Galen, *De sanitate tuenda. De alimentorum facultatibus, De boni & mali succi cibis*, and suche like.

Thirdly, παθολογικὴ, and by an other name ἀλλοιολογικὴ, signifieth in Englishe thinges against nature, as sicknesses, cause of

sicknesses and accidens which followeth sicknes. Whiche these woorkes of Galen sheweth and suche like. *De morborum et Symptomatũ differentiis*, and suche others of that kinde, as Siluius Tabels vpon the sixe bookes afore resited. Fourthly σημειωτικη, signifieth indicions, or signes, by the which may appeare the body molested, or diseased, past, present or coming, so that it may be aforehande of the pronounsed healthfulnes, vnhelthfulnes or nether, and of this part of phisick intreateth Hipp. and *Galen*, in the woorkes *De presagiis. De laborantibus locis, de iudiciis, et de iudicius infirmitatum secundum lunam, de diebus decretoriis, de differentiis febrium, de prenotione, de differentiis pulsium, et de predictione expulsibus*, and all suche others of that sorte, of the whiche chiefly I commende Siluius comentar. *De signis omnibus medicis, hoc est salubribus insalubribus, et neutris*. Lastely, θεραπευτικη, which sheweth the way to expel sicknes, and restore helth. In fewe wordes the order and methode of all curation.

These fiue partes of phisick are conteined

vnder

vnder speculation and practise, that part speculatiue, called as you haue hard contemplatiua, as sayeth Galen lib de optima secta ad Thrasibil, is where knowledge is sought without any act or worke done: as are these recited partes of Phisicke, declaring the constitution and vniuersall nature of mans body, and that whicht sheweth the thinges againste nature, with that whiche sheweth the signes as you haue hard But practise is that part which putteth in vse the afore recited partes, to thend to preserue health and expel sicknes, through the helpe of the other partes not natural, and therapeutical. It may be wel called practice, whiles the Phisition or Chirurgion is a healing. But when he hath heled, it is called of the grekes ποιητικη of the Latines factina, of vs, cured or done as may to all euidently appere, in practice it is not so, for that whiles the worke is not done, so that whatsoeuer practice is made, and no act remaining behind ther of, maye well be counted practice, but not poetik, therfore me think these common practisioners haue no great cause to glorye in this

word

worde practice, colouring all their doings vnder it, as thoughe a house might be builded without consideration of the plot, or a gunne, bell, or potte without a mould, whiche is the scope in all artes, firite to be iudged. as euerye good artificer & wise mã knoweth. But now this last part or scope of curing in our latter deuision afore shewed. Therapeutike, is deuided againe into three partes, into Διαιτητικὴ φαρμακευτικὴ and χειρουργικὴ, this worde of the grekes Διαιτητικὴ called of the Latines victus, of vs diet, you shall vnderstande is not as the ignorant sort dothe take it, only of meate and drinke, which nowe a dayes more nisely then either wisely or prudently, is called Phisicke of the kitchin. And yet I knew neuer Cooke so cunning, that had the perfect knowledge of all the fire thinges not naturall, expressed in ourre former seconde deuision. Neuerthelesse I thinke there were neuer better Cokes then be at this day. Notwithstanding from henceforth you shal know the learned in phisicke onely knoweth what dyet is, and howe it shoulde chiefly e of the

sicke

sick be vsed, and is this wise defined, Diatetike est quæ victus ratione morbis medetur, which is thus, diet is where by thorder therof sicknes is cured. And thus I wishe to be noted from hensforth of them that knowe it not, dyet to be not only ment of meat and drinke, But aswel of al the syx thinges not natural afore expressed. which after iudgement of the sicknes by the phisition, ought to be apointed, or els it may better be called gossip riot, then phisicall diet, φαρμακευτικι of the Latines is called Medicamenta, in Englishe medicines, & is this wise defined, Pharmakeutike est, quæ medicamētis, intra & extra corpus admotis medetur, which is thus medicine is where medicinally it is aptly ministred to the body inward or outward, yea & that either simple or compound. But that medicine whiche inwarde is receiued to heale sickenesses, is termed of the old Greke writers, as affirmeth Galen lib. 1. de Antidotis αντιδοτα, of αντι κι διδωμι quasi aduersus vitia data: & fœminio genere Antidotos appellarūt. Hier. Mont in his Conip. cu. taking al men for his witnesses of the digny-

tye

tie in medicine, hath these wordes. Medicamentum omne id dicimus quod naturam alterare potest, which is thus to be vnderstanded, medicine al men sayth, may alter nature, the diuersitie of kinds & formes therof no doubt varieth, as doth diseases, the which Fuctius prudentlye yea rather wiselye proueth. lib. 4. de compo. Med. saying, Variantur medicamenta pro morbi diuersitate, nunc hæc, nunc alia requirentis, that is medicine varieth as doth the sicknes, now one kinde of medicine, anon another. And the sicknesses, the names causes and signes thre hundreth and odde, troubling man may appere in my boke of sicknes it self. whiche as opportunity may serue God assistinge, may come to light.

Last of all χειρουργική, of vs Chirurgerye, is this wise defined quæ manibus medetur, wher the hand healeth through the worke therof, & to thē that exercise these thre curatiue partes of Phisicke is required not only the knowlege of the volums afore recited: but also these folowing of Hipp. Galen. &c. de aphor. de victus ratione morborum acutorum, de natura stirpiū, comp. Medica, secundū locus et gener.

lib.

lib. therp Methodi 3.4.5.6. comment. 4. in lib Hip articulis. de fractur, de vulner. & vlceribus, cap. lib. 3.4 de iugenio sanitatis &c Paulus Aginetа lib 6. and of late Iohannes deuigo, Tegaltius, Fuctius, all excellent writers, besides other infinite, the which as wel for the auoyding of tediousnes, as also beinge in these expert, are not greatly requisite (in my opinion) so that I passe them ouer, vntill my first methode to the Phisition come forth, and therin the chapter of art; these thre last partes, or scope of them shalbe demonstrated at large, the vse and abuse With all the approued authoritye most in vse. Now master wast how easy your request is to be aunswered touching medicine and what profit of the ignorant ministringe therof, you maye haue as you must nedes be. Notwithstandinge, for althoughe you knewe the full of simple and compound medicines, the whiche simple medicines we call simple, that of his owne nature or propertye healeth alone, and that twoo maner of wise, thone by essene thother by strength. That which healeth by essene is not certainly knowen by any science but artificiall, coniecturall by his accidence

dence & hid property. The cõpound is knowē by his nature, & by his effect that it worketh in heling the sickly, whose cõposition in these thre reasons cõsisteth, in the pleasantnes of the medicine, also in the quãtity & in the forme, in the delectablenes as it may best like the paciẽt In quãtity after the measure, weight, or faculty of the medicine, in the forme as it is nedeful to be ministred inward or outward, as the case requireth, & according to the place affected, healing, coling, moistening or drying, in the first, second, third, or fowrth degre, attracting, retaining, alterating & expulsing, through the working powers, or natural faculties, which of the Grekes is termed ἑλκτικὴ, καθεκτικὴ, ἀλλοιωτικὴ, & ἐκκριτικὴ, & so of the rest, forseing color, case, time, age, regiõ, nature, siknes, diet, art, & times, mutaciõ, be noted afore any medicin be exhibited, whether it be repercussiue, termed in greke ἀποκρουστικὰ in Latin repercusiẽtia or drawing, termed in greke ἑλκτικὰ in latin attrahẽtia, or discussig, termed in greke διαφορητικὰ in Latin, discutiẽtia, or opening, termed in greke ἀμασυμωτικὰ

in

in Latin aperiēt. or stopping, in greke, στυγνοτικᾶ in latin obstruētia. other rarefiyng, termed in greke ἀραιωτικα in latin, rarefatiētia, or some thickning, termed in greke. πυκνοτικα in Latin, densantia, or shittinge, in grek. εμπλαστικα in Latin, obturantia, or lousing the boundē meates, termed in greke. εκθαρτικα in Latine, mealus repurgantia, or driuing forth, termed in greke. σπιτικα in Latin extergentia, or softninge, in greeke. termed μαλακτικα in Latine emollientia, or hardning in greke termed σκληυμμοματα in Latin indurātia, or wiping away filthy corruption, in greke termed, ἐκπυησκοματα in Latine, suppurantia, siue pus mouentia medic. or making blisters or escars, in greke termed εσχαροτικα & καυστικα, in Latin adurātia or putrifiyng, in Greke termed. σηπτικα in Latin, putrefacientia, or absūming, termed in greeke. χαραιρετικα in Latin. detractoria, or prouoking vrine, in grek. termed, ῥυστικα of the Latines mouentia, or mittigating paine, of the Grekes named α. νωδυνα.

of the Latines dolorem lenientia et mittigantia, or sleping of the grekes ὑπνοτικα of the Latines soporifera, or astonied termed of the grekes καρωτικα of the Latines stupofacientia, other some againste venim called of the gre. ἀλεξιτηρια καὶ ἀλεξιφαρμακα or purging termed of the grekes καθαρτικα of the Latines purgatoria, and so of others to tedious all to be accompted, supposing thys & Fuctius former solution may suffice to shewe thy follye in vsinge fac simile as the wise and learned in Phisicke can iudge, for it is an old addage, as true as it is auncient, that de arte non iudicat nisi artifex: of arte none can iudge but the artificer or workman.

For although Hipp. and Galen wrote in greke Auicen and Mesne in Arabike: and the Romaines in Latin, as manye worthye men hath done in Englishe which was their proper and mother tounges. Whereby verely they gate for their country immortal fame: throughe their industry for the common vtilitye, as firste and chief of the Romaines Tulli, and after others daily.

daylye, where if they had not still studied for the auauncement of eloquēces and science assuredly in natural vnderstanding, they had ben inferior vnto vs. Seing then gentel readers that our capacities (be it takē of you without vain glori as it is mēt of me without flattry) is able in time to deuulgate the like profit & renown to our countrey, Why shall we so imbase the laude of our language. As not euerye man in his calling to the best of his posse, doe what he can for his country, seing also (god be praised) we hang on none of their sleues. Hauing a most lerned imperial prudēt pearles princes, whose life God graunt as long to continue, as God hath constituted mans life, or womans to endure. Oh ryal hart of thy father Henrye the eight most mighty, oh noble brain, setter forth of all vertuous doctrine and laudable studye, yea in open præsence of thine Vniuersitye, to the encoragement of all hartes trusty, and extirping of iniquity. In commendation wherof my penne can not write sufficientlye, wherein Hartwell in Latin verse hath done excellently. But now gentel readers notwithstandinge the afore recited writers didde write Phisicke in

their owne tounges, yet neuertheleſſe not to that ende it ſhould be practiſed of none but of the ſkilful ſtudentes licenſed for it, and to ſaye the truth, none coulde nor yet can, for not the knowledge of tounges: but the perfectnes in Artes is the cauſe of cunning as maye appeare very well by infinite number that can ſpeake Hebrue, Greke, Latine. &c. yet no Poetes, Deuines, Lawiers, nor Phiſitions. For althoughe Homer and Demoſthenes were as good Grecians as Hipp. or Galen, yet of Phiſicke they were ignorant. And where as Ambroſius and Eraſmus were great Deuines, and as good Latines as Fuctius or Ferrelius, yet in phiſicke they were more vnkilfull, and euen ſo of oure Lawiers ciuill and common. Notwithſtandinge their great prudence, in Phiſicke they haue ſmal iudgement. Wherfore ful wel knew the moſt ſapient, prudent and inuincible, late, famous king Henry the eight, with al his honorable Parliament, who made an acte that none ſhuld vſe Phiſick, but ſuch as were ſtudyed & admitted by the vniuerſities or the noble College of London, yet for lack of due ſenſors not put in execution effectually. Alas the more

is the pity, for albeit the ſacred ſcriptures be in Engliſh, yet the order, preaching and teaching thereof doth appertaine to the holye Biſhops, ghoſtly preachers, and deuout readers for the ſame, ſtudied, elected and appointed, hauinge liuing for the ſame, as reaſon is, who ſerue the altar, to liue of the altar, after euery mans vocation and ſtate, whoſe offices are as well to the vttermoſt of their powers to inſtructe and guide the ſoules of humaine creatures to euer laſting ioy, as it is the Phiſitions office, to preſerue health (being thereto called and rewarded) as to propulſe ſickenes, and prolong life. To the which heauenly fruition & this world ly fœlicity, the eternall Trinity in vnity aſsiſte vs, the which indeuiſible Trinitye, if a Carter caſting aſide his whipſtock, ſhould forthwith take vpon him to diſcus Quicunque vult, I doe not doubt but the ſacred deuines wold thir ke that he woulde make a confuſed medley of ſo high and ſo holye a miſterye of our ſaluation. And alſo who is ignorant, that any Attorneys, pleaders, Sergeants or Iudges, in Court be admitted, but ſuche as be ſtudied, elected, and for the ſame created: euen ſo likewiſe after the

minde of Galen in his. 9. Therapeutike, saying that it is not lawful for any to vse our arte, vnles first he haue speculation of Philosophy natural, with knowledge in the Mathematicall sciences, and of al the workes afore prescribed, and besides that se the same perticulerly practised probally. And hereof this one thing gentel reader, I thought good to admonish thee, that notwithstanding, all this great cunning to redresse sicknes doth profit nothing vnles the pacient obey his Phisition, for these are Mesues wordes in his Canons wherunto all phisick & reason agreeth. Eger quoque obediens medico sit oportet tanquam seruus domino debet in nullo proprie indulgēdi voluptate vnde ijs qui preceptis non obsequntur medicinātium consilium dandum non est, whiche is thus much: Euery where the sicke man must obey his phisitiō, as a seruant his maister, folowing nothing his licentious wil, and where such be that wil not obserue these precepts, the counsel of phisick is not auaileable, nor to be shewed, for if the Organe pipe shoulde resist the musitions: sounding but what note he listeth, there the musition should make but sclender melodye,

no

no more can the phisition where the pacient is repugnant to his wil, make any sick helthy by art assuredlye as I suppose, neither wise or prudent man hereof doubteth truly, and as for the ignorant, verily their vain words, yea now and then presumpteously on the ale bench and gosseping cup, are of no more credit, then the blinde to iudge colours is to be allowed, and where the blinde folowe the blinde, they fall bothe into the dike. Neuertheleſſe there be many in theſe our dayes that contemneth the moſte cunninge phisitions (and why) for that they heale not as many, as they are sought to, whether they be paſt help, or wil not obſerue the phisitions counſell, whiche is not onlye an expectation againſt al reaſon and good maners but alſo an vngodlye thing. And ſome againe on the other ſide, be ſo phantaſtical, that they wil aſwell credit them that neuer red any part of phiſick, as he that can ſay and do therin exactly and artificially: of the which oportunity now well ſeruing I ſhal ſhewe you a notable caſe, and worthy to be noted in golden vellam as an example for all men to mark, omitting diuers others that hath happened in my time,

in diuers places of Englande, suppoſynge thys one for all wyſe menne ſufficient. A certayne Gentilwoman of Linſe in the countye of Lincolne Menſ. Decembr. Anno Domini 1563. being craſed or ſomwhat moleſted (but meat whole after their Northen phraſe) with a melancholy humor, enducing fancies to the brain or animall facultye (the workynge power of the minde) and beinge desirous to bee helped thereof, where no doubt, ſome learned counſell and warme brothes hadde and obſerued, wold eaſelye haue reduced the braine to his former temperance. But ſhe making her mone to ſome of her goſſippes thereof, foorthwyth ſayeth, I knowe where a trim woman is that can quickly helpe you, yea can goſſip, yea forſmoth, ſhe is a cũning phisitiõ, her father was a ſtraunger, yea they ſaye a Iewe, and ſo is ſhe (was not this think you a good reaſon if Willyam Sommer wythoute his babell ſhoulde haue made it to proue her cunninge in artes) well Goſſyppe ſayeth the craſed, I praye you that ſhe maye bee ſent for, and was, whyche came eaſely, and being then commoned with all of her facultye, ſhe could ſaye nothyng, for

hes

her knowledge was forſoothe in a ſtraunge tounge, and yet ſhe ſpake well Englyſhe, but ſhe had no Engliſhe to vtter her knowledge in Phisicke, for howe can one expreſſe that knowledge which he hath not, wel, notwithſtandinge to the cure ſhe attempteth, as right as a Rammes horne (for alas ſhe knewe not what it meute) for howe can one ſpeake that language he neuer harde, or vſe the art he neuer learned. Neuertheleſſe wyth a ſimple herb ſhe proueth ſymple in dede and you knew al, for a compounde diſeaſe (as I was enformed fully of the malady afore) fixing a name for it, calling it ſelfe heale. A trim medicine in dede, for a man kinde beare, and as I learned afterwardes, it was bearefote in dede, and that the good gentilwoman ſhoulde haue and had for certaine dayes ſtamped in ale and ſtrained and therof euery morning for the ſpace of. ix. daies cold, ſhe ſhould and did drink a great draught of a pynte or more, But by your leaue before that time was expired, the ſigne came to the harte, and the moone chaunged, beynge then in vacuo curſu, alas, alas, ſhe dyed of her naturall yſſue euer flowynge immediatlye after

her

her drink, what deserued this practising common woman say you, and suche like roginge men, with that sect of witches, wisard, or rather daringe disardes, whereas the cutpurse is hanged that bereſteth only ones money: this bereſt the good and godlye gentilwoman not altogether of her money, but of her life also, & thus I end of this præface, desiring you al gentel readers to take this libel of agues in worth vntill my methode may come forth to the Phisition of his qualities and office, to the sicke man of prædiction and Crisis, and the sicknesses themselues that hath happened to man or woman (only these feuers herein rehersed excepted) In the which brief mention maye appeare, what is required in perfect curation, and that I shal not omit (god aidinge me) if I perceiue this my small labor well accepted of the honorable magistrates, worshipful phisitions and learned (otherwise I am easy to be reformed) for I neyther desier glory nor gaine: But that men shoulde deme well mine entent, as knoweth God who send vs all of his grace. Amen.

A DYAL OF AGVES

very profitable for al men, compendiously compiled by Iohn Iones Phisition.

¶ Of the simple Diaria feuers throughe the inflamation of spirites. Sectio. i. Cap. i.

WHEN as in thys treatise I entend to declare thoccasion of Agues (almost no degrees excepted that in our time it hath not vexed) it behoueth fyrst to define what an ague is folowing Cicero, which saith that euery thing which we purpose to speake of must rise of his definitiõ. an ague is nothing els but an vnnatural heate or caliditie, which taketh his beginninge at the harte, disperseth all

Lib. 1. de offic.

Definitiõ.

ouer

ouer the body by the artiers and veines, and so hurteth the actions therof. Thys laste parte of the definition is necessarily adioined to the same. For although a mã be made hotter thẽ he was before (as it often chaunceth to dauncers, rũners, laborers and leapers. &c. yet it can not be said to haue an ague, vnles the calidi-tye or heat be so much encreased that it greatly hurte the bodye, and manifestly hurte the actions of the same. But althoughe the differences of feuers be diuers, yea and sundry, partly growing by thessence of the same, partlye by accidẽce as appereth by those thinges whiche Galen writeth. Albeit that whiche procedeth of matter wherin calidity is kind-

Li. de diff. feb

led

led vnnatural, is of al other most in vse, where vppon as there be thre things as Hippocrates wri teth, wherof our bodyes be constituted or made, namely things conteining, thinges conteyned, and things making force, this is said of Solide partes, humors, and spirites: and the spirites naturall, vitall, and animal, are nothing els but an airye substance, subtil, stirring the powers of the bodie to performe their operations, the first takinge his beginning of the liuer, and by the veines whiche haue no pulse, spreadeth into ỳ whole body, thother proceddeth from the hart, and by the artiers or pulses is sente into all the bodie, the last is ingendred in the braine, and is sent by the

Lib. 6. Epid. sectio 8. Aph. 8.

the sinewes (through the body, and maketh sence or felyng) so al so there be thre kindes of simple agues, for why, if an immoderate and vnnaturall heate be kindled in the spirits, this of the grekes is called ἐφήμερα of the Latines Diaria, in English an ague of one daye, which may well be likened as sayeth Galen, Fuchsius, & Bartholomeus, to hot wind included within a bottell, for as it heteth vehemently the bottell wherein it is put: So the spirites chafed wyth an vnnaturall heate, more then nature can beare, inflameth al the body wherin they be conteyned, it is called Diaria, bicause it hathe but one accesse, and endeth by his owne nature in the space of one day, if it be duly handled

Deuision.

Names Ephemera

Inst. Med. lib 3, Sect. 1, lib. 7, de infir. ca 33

dled. Benedictus Victorius sayth, and also Isaac that it is called Ephemera of Ephemeron, a certain fishe amongste the Grekes that liueth but one day, of the which also writeth Aristotle, and truly by this reason it is called an exquisite, true and simple Diaria, which cometh when as wout any rottēnes, the spirites waxing hot and burned aboue nature. The which happeneth by many meanes, as of binding quality of the flesh, or thickenes which letteth ẏ accustomed effluxe of vapors and spirits, the powers sodainlye stopped, the whiche bycause it is hot and sharpe, therefore it causeth the feuer through lassitude and vehemēt werines, as also sheweth Siluius, and as

Doct. emp de feb. cap 1. li. de feb

lib. 6. de animalib.

Causes

Tab 2. de caus. mor. I haue often marked to be true. Furthermore, watches, crudity, sadnes, feare, anger, greate cares of the minde, burning of the sun, cold, famine, drũkennes, impostu

Oedema. matiõs, of ỹ grekes termed οἴδημα, & of the Latines, of the Barbarians vndimia, of vs byles or pusches, of these and such lyke causes which may kindle the spirits is this Feuer engẽdred. The sig-

Signes. nes by the whiche Diaries bee knowen are double, for certaine be cõmon to al Diaries, certaine perticuler: of common there be syxe in number, of the whyche the pulse is the first, for in al Di-

Lib. 3. de pred. puls. aries as Galen sheweth: ỹ pulse is chaunged into greatnes, swiftnes, often as muche as in theym exquisitly do kepe that equality,

softnes

ſoftneſſe and order, which is according to nature, another common ſigne is urine folowing altogether that whiche is according to nature, or doth littell varye from the naturall ſtate. Water or piſſe accordinge to nature is of ſomewhat ſubred cholor, of a meane ſubſtance, in the which, that which is reſidēt in the bottom of the urinal is white, light and equall, as I haue often peruſed: thirdlye the qualitye of the color, which in all Diaria feuers is pleaſant and gentell: fowrthly the maner of ſolution, for euerye one is diſſolued into breathes, or goeth into fumes or copins, vapours, and gentel ſweates: fiftly Symptomate or euyll accidence there is none, for neyther behe-
ment

ment dolor of the head, ventricle or stomack, or other partes, lothsomnes of meates, vnquietnesse, thirst vnquenchable, or any such like: sixt bicause al Diaries come of extriusecall or outward cause, whiche of the Greke Phisitions is called προκαταρκτικη, of the Latines Primitiua, al the which Galen doth more at large demõstrate, or shew farther the signes by the whiche euerye Diaria is knowen perticularlye be these. They whiche haue the feuer of watches, vitious humors accompanieth theym, swellynge of the face, greif in mouing of the eyes, scarcely lifting vp the lids, much moysture of them, and smal pulses. For watches letting concoction as Hipp. saieth, and Regimẽ sanitat.

Lib. 1. ad Glanc. cap 2. lib. 1 de differ feb. cap. 7. lib. 2. de Iud. cap. 13.

lib. 2 de vict. acut. morb. aph vlt. Reg. sanit. fol. 7.

sanitat. salern. also, causeth rawe humors and vapors ingendring swolty heate, causing Feuers, as sayth Auic. resoluing the bodye: wherevpon there folowetb cupl colour, swelling in the face, moisture of the browes, scarcelye lifting them, for through watches the braine and instrument of the senses, as full well sayeth Siluius vpon Galen be continuallye exercised, wherevpon more faculty of the animall spirit is absumed or wasted, which at last is resolued & spent in doing actions. &c. wh̄ che the Grekes call ἐνέργεια, the Latins Actio, we operations or working, by the whych as testifieth Galen, is made the efficient mouing procedinge of facultyes; & facultas, of the Grekes is ter-

Dist. 1. li. 4. cap de putr.

In comet. de sig. insalubr. lib 1. de causis sympt.

Lib. 1 de natu. facul & lib. 1. Therp. Methodi. cap. 6.

med Δυναμις, of vs powers. Whi che Galen witnesseth to bee nothinge els but the cause whereof action procedeth, we shall passe thys to learned Studientes of Philosophy and only Phisicke. For wyat nedes manye wordes, watches do let nature from the office of disgestinge, wherefore they leaue great rawnes, & lacke of naturall heat ensueth, of the which euill humors folowethi: again puffing of the face, moisture of the browes, and griefe of the mouing of them, when as the faculty is resolued, copy of vapors and humors troublinge. The ague of care, and sorowe, hathe leannes of the face, of sorow more blue, of care more darke, bicause the spirits be returned in where they

f care.

they be easely set on fier, and be discussed for the caliditye of the place, and the humor is dispersed into vapors, wherby the body in space of time is as well dried as made leane. In cares & thoughtes they be caried to the heade, in the which they be lesse wasted for the scarsitye of heate, then in the inward body, wherfore they do lesse drye, and than the habit or forme of the same hollownes with drinesse of the eyes, signifieth both to be affected, but in cares and cogitacions lesser, for the spirits and humors be lesser stirred, in sorowe greater. For the heate of the place resoluinge the spirites and humors, also a certaine want of comly colour foloweth, these effectes, that is the

skin destitute of his naturall co-
of Wrathe. lour and blye. They which haue
the feuer of wrath and woodnes
they haue neyther holownes of
the eies, nor euil color of the face,
but their eies seme more to stret-
che forth, as witnesseth Regimen
Fol. 2. sanit. salern. the spirites dilated
or spred, and for thys reason the
face is not vncolored, but rather
red, the spirits and humors thy-
Dict. 1. ca 1. doct. 3 ther flushinge, as sayeth Auicen
when as the heate cometh thi-
ther from the profunditye of the
body, it is not onlye caryed thy-
ther. But also to the whole skin,
wherevpon the greatnes of the
pulse remaineth, euē so signes of
ye other Diaries comming of the
perturbation of the minde, must
chiefely be required of the pulse,
for

for in sadnes the spirites be caried within, but not gentel, & there they be corrupted, as if they wer suffocated or choked, so that thei be not dispersed forth againe, as in wrath, but do accende or kindel, and consume thē selues with in forth, wherefore in processe of time moisture is wasted, and vertue or strength ouerwhelmed, & for that cause the pulse is littell, feble and rare, bicause it is neyther of necessity nor of strong facultye. In sodeine feare the blud and spirites be quickelye moued wythin, as it were to his spryng and origin returned, and ye mind also is troubled, for nature being moued, seketh prouidētly to saue herself, the spirits driuen hyther and thither (as by them as well

as I that hath bene in great sodaine daunger, is well knowen) and so the spirites are kindeled, wherevpon swift pulse is made, necessity prouokinge, the minde also stirred, maketh thê vnequal and running to their braunches, in long olde sorowes of feare, the spirits also be dispersed and vertue waxinge feble, the pulses be such as we haue said to be in sadnes. Suche as haue the feuer of heat or burning of the sun sayeth Galen, theyr skin is drye and hot as that whiche is perched with the sun, of the whych in this orizon & countrye of oures we haue no great nede to entreate of, leauing it to the Phisitions & inhabitantes that dwell nerer to the meridionall line, and hoter Regions

Lib. 5. de san. tuend

gions as Hispaine and Affricke. They whiche haue the Ague of cold, thei be vexed with greuous distillations, for the colde doeth bind the sonnes excremēts with in the skin, their flesh also is lesse hot, and the whole body pretendeth greater humor, bicause the accustomed efflure is letted thorow cold, further ther is no shrinking or wrinkling in the skyn of the face. They whiche haue the Feuer through lassitude or wearines, their skin is more drier thē in other Diaries, bicause exercise do drie the body, and exhausteth or draweth the humidytye or moisture of it, their pulses also be vnlyke, for being weried thorow exercyse aboue measure, sheweth lyttel force of vertue by reason

son of the imbecility or weaknes thereof. They whiche haue had but small labour, their strength not being diminished, haue greater pulse. They which be corrupted or vexed with Diaria of fear and famine, there is no great tokens required to the knowledge of them. For the causes maye be easely knowen by the talk of the sick and their associats or familiars. They which haue the Ague of Vndinia which is an imposteination of windy fleume and vaporous, those haue great pulses, bicause necessity pricketh, that is feuerous heat, and faculty obeyeth necessity (as the prouerb saieth) nede hath no law, wherfore they be swyft and often, yet haue thei equality of pulse, bicause the

instru-

instrumentes be not let neyther by obstruction nor abundance of humors or sharp vapors, neither by cõpesse except there be greate inflãmation, which then is the cause of muche heat, and foorthwith of force a certayne humor is caried hot from within, forthe to the skin, but yet pleasant, for it cometh of a gentell matter, for such agues haue no sharp biting quality, whẽ only heat perhaps of a bile or pushe, and not of rotten fume going or cominge from the hart, their face is altogether red and pufted vp for the abundance of heat, and the vrine appeareth somewhat whyte, bycause ỳ matter cholericke which ought to make the water more coloured is translated to the impostume,

postume, and bycause the easines of heate maketh not warme the blud aboue measure, therefore it procreateth not muche choler, whych geueth hygh color to the water (of the whiche colours in my methode to the sycke manne may be and is shewed at large.) And thus I thinke doeth suffice of this one daye Ague (and yet not vngratefull to the readers) In the which vsinge them selues well, of more griefe or molestaciõ are not like to be troubled wyth. But if thei neglect the wel vsing of themselues in these & the Physitions counsel, it maye chaunge perhaps to a putrid, or Etike as not onlye I haue sene and noted, but as Isaac and Constantine wel proueth.

lib. de feb.

Of

Of the Diaria feuer, or one daye Ague of many dayes Cap. 2.

There is another Ague of this kind whiche is called of the Latin writers Diaria plurimum dierum that is an Ague of manye dayes bycause it contineweth vnto the third day, and somtimes longer, as witnesseth Galen, yea oftentymes it lasteth to ỳ fowrth day fyft and seuenth, and thus is it thē whych the Latines termeth Synochus nō putrida. for let none maruel that Galen and other old writers do cal this ague a Diaria feuer when as it is of ỳ substāce of a Diaria feuer for that it lasteth more then one daye, for although

Lib. 2. de diff. febr. cap. 11.

although the name be repugnāt vnto it, yet bicause it hathe one nature wyth others, continuing his fit or perorisme from the beginning to thend, cōtinually for the space of certain dayes, wherfore it is most aptly called a Diaria, especiallye wantinge a more proper or conuenyent name to terme it by. Thys feuer cometh for the thickenes and binding of the meats or ways of the pores in the body & flesh, and as Fuchsius vpon Galen sayeth eyther the small meates obstructed or wynking, or also the body moderately thycked and bounde, the which happeneth of cold, of the temperament eyther of bathes or of medicine to sharpe and feruent, the whych often chaunseth thorow

Lib. 4. de med. mor. lib. 9, ther meth. ca. 1

row the ignorance of whō made Phisitions, and of more weake then wyse practysioners, more lewd, then learned. Hereto ioyne the receyuers of folysh hardines, sauers of syluer, not sekers of security, hauing nomē not serching for Rē, and so by thys meanes ye feuer of one or few daies is chaūged to an Ague of many dayes, and from curable, often to vncurable. But such as of helth hath regarde, foreseeth as Galen saith not only these things, but eschueth suche others whych maye in any case molest the body and dry the skyn. For the thyckness therof detayneth many fumous and slimye excrementes, wythin the body, besydes also that floweth out of them, is very small, so that

Lib. 5. de sanituend

by

by this means this feuer is kind
led. Fyrste thys feuer is knowen
by touchynge, by reason the skin
is more hard and compacte, it is
also knowen by motion of heate,
as wythin the fyrst course is gen
tel and pleasāt, after if thou hold
thy hand lōger, it is sharper, for
littell breath cometh forth of the
final meats or wais of ỳ obstruc
ted skyn, whych carieth the heat
outward, and therefore it is per-
ceyued to be meke: But in space
of time it maketh the hand war-
mer and warmer, so that by litle
and litle the encrease appeareth
sharper. Thyrdly it is vnderstan
ded of the vrine, neyther consi-
stence, substaunce, nor color is
much aliened or chaunged from
nature, the bloud is not very fer-
uent,

uent, nor there is not very much choler, wherch maketh the urine coloured (but herewyth always the complection, dyet, age, and tyme muste chiefly be foreseene) Fowrthly of the forme and facio of the body, wherche continueth and falleth not lyghtlye awaye, bicause the thickenes of the skin letteth the resolution of vapors and humors. Therfore the eyes be neyther hollowe nor drye, but more permanēt or stedfast, a litle moister then for the natural constitucion. Fiftly of the pulse, wherche is equal, greate, swyft, often and vehemently mouyng continuallye. And thus I suppose to haue said sufficiently concerning the fyrst kynde of symple Agues of the inflamation of the spirits,

wherby

wherebу of eche ſenſible perſon they may eaſely be vnderſtãded. Nowe it folowеth in the nexte ſection, of thoſe feuers which cõmeth of putrifaction of humors, wyth lyke compendiouſneſſe to expreſſe.

¶ Of the rotten feuers throughe the putrifaction of humors.
Sectio. 2. Cap. 3.

THother kindes of putrifyynge feuers, is whẽ an immoderate caliditye or heate is kindled in the putrifying humors, and trulye in the bodye of man be fower principal humors, whyche continuyng in the proportion that nature hath lymited, the bodye is free from

these feuers. The principall humor is blud, thē flegme, after choler, last melancholie. The distemperance of blud hapneth by one of thother humors, through the inordinate or superfluous mixture of them, and not of him self, for blud is temperate of his proper quality as saith Hippocrates having no contrariety exceding either in heate or cold, or in cold or heate, or in moist or drith, or in drith or moisture, as confyrmeth Galen in his own language, this left writen καὶ δηλον οτι και αἷμα και τον αὐτον λογον ὁ θερμον και υγρον, ἀδυνατον The which in our tung may be understāded this, that by aucthoritye and good reason bloud to be neyther

Lib. 1. de nat. huma.

Come. 36 lib 1. de nat. huma.

hotte nor moyste, but temperate. Yet here I must saye agreing to Galen, although blud be neither hot, cold, moist or dry, yet ꝑ blud of ꝑ veines to be lesse luke warm then the blud of the artiers, and therfore it is likened to the temperament of the spring which is neither so hot as sommer, nor so cold as winter, in my Methode to the Phisition I haue shewed this more large, so that I wyshe the Englyshe readers to resorte thither for my opinion farther.

Lib. de. sœtus format

Cap. de humorib.

Fleume is of two sortes, natural and vnnaturall, cold and moiste, whyte and swete: without taste is ꝑ natural, vnnatural is mixed with other humors, and there be eight, watrye, slimye, glassy, plastry, salt, sowre, harshe & stiptike:

Choler

Choler be of two sortes, natural and vnnaturall. Natural choler is ỳ some of the blud, vnnatural is mixed with other humors as Citrine, yelky, grene, and glassy, Melancoly natural is the dregs of the blud: vnnatural procedeth by adustion of cholerick mixture, and of the distemperance of these humors aforesaid the agues folowynge are ingendred. But humors are said to putrifye either within or without the vesselles, and within the vessels they putrify two waies, namely altogether at ones, or one alone, if all humors putrifye in all vessels equally: but especially in the greatest, then is it called in Greke συνοχος in Latin synochus, in Englyshe a hot rotten Ague. For the

Grekes call euery feuer συνοχος, whych hauing one paroxisme or fit continueth the saine the space of certaine dayes, or that whych lacketh any great mutacion vntil it come to his state or heyght This the Latines very properly and aptly continens continua ter meth it (that is alwaye alyke) of this there be two kinds. Thone hath no note at al of putrifactiõ and that as afore is sayd is to be numbred one of Diaria feuers, thother hath a manifest sygne of putrifaction. The firste of these with the Latynes is named Synochus siue cõtinens non putrida The second is termed cõtrarily, Synochus siue continens putrida Those phisitions sayeth Fuctius are not therefore to be folowed, whiche

Lib. 3 Inst med. Sectio. 1.

which cal thone in the masculine gender Synochus, and thother in ÿ feminyne gēder Synocha whē as the Grekes do call thone and thother Synochon, as in the next chapter folowyng more largelye shal appeare ÿ diuersities of thē.

¶ Of the diuersity of rotten feuers. Cap. 4.

But now of these feuers which be called Synochi there be.iii differences, for some of them do equallye in greatnes and behemencye endure from the begynninge vnto ÿ end, as not only sayth Fuchsius, but as I haue alwayes marked, which of the Grekes therfore be termed ωμότονος & ακμαστικος ÿ

Lib 4. de med. mor. cap 3.

is to saye, alway remaininge in one vigor and force, other some from the begynnyng do always encrease, and therfore they be called in Greke ἀναβατικὸς & ἐπακμαστικὸς that is, alway augmenting of the contrarye part, other some do by littel and littel diminish and decrease, suche be called παρακμαστικὸς as Galen teacheth at large, Moreouer and besydes if some one humor alone doe putrifye within the vessels, that feuer is then caused, which is called σύμοχος in Greke, in Latin continua, of vs continual, and it is so called bicause vntil rest (and clere deliuery of the feuer) it ceaseth not, yet doeth he remit and slake euerye fit, so that now here vpon

Li 9. ther. meth cap. 4. li. 2. de diff. feb. cap. 2. lib. 2. de indic cap. 6.

vpon it may verye well appeare, what differēce there is betwene Synochus and Synoches. For in Synochus there is no remission of heate: but in Synoches ther is sensible remission in euery fytte. Furthermore Sinochus hath one onelye fyt enduringe to the ende. Synoches hath contrariwise manye: but as they differ by the aforesaid reasons, so certaine they agree in this thing, that neither of them reacheth to the state (by any experience that euer I had) and truelye by the opinion of all learned Phisitions, there is no sickenes cured that passeth not these fower times, beginninge, augmēting, state, and declining, and thus Galen doth more copiously demonstrate. But the Meo Lib. 2. de ind. cap. 6

terical

terricall phisitions of the Grekes who folowed after Hipp. time, sayeth Fuchsius, made some difference betwixt these two feuers, rather committinge a solycisme, then to leaue the forme of them vntouched, for the Grekes call thone and thother συνεχης, and neither of them συνοχος. Therfore Galen writeth in the end of his cōmētaries, which he made vpon the seconde booke of Hipp. that Hippocrates nor anye other of the Grekes haue called that συνωχον, which we haue termed continent. Thys worde therfore hath bene inuented by phisitiōs of oure dayes, when as the olde writers haue comprehended by this name συνεχης bothe kindes of agues, both that which vntyl the

Lib. 3 de inst. med.

De natura humana.

the state hath no mutacions, and also is conteyned with many perticuler ambagis, and hath some remissiō as Galen sheweth more largelye, returning to shewe the causes and sygnes in thys chapter folowing of Synochus siue cōtinens putrida, and so of the rest in order.

Lib. 2. de diff feb. cap. 2. lib. 2. de. iudi.

¶ Of the continual rotten feuer. cap. 5.

Συνοχὺς after the Grekes, of the Latines termed Synochus siue continens putrida, in English a continual rotten Ague, which as Galen sayth continueth without anye mutacion or verye littell, and for that reason as is sayd in the Chapter afore it is called continens which happeneth

Names.

Definitio.

Causes.

happeneth where all the vessels, but most chieflye in the greatest, which are anexed aboute ỳ flaps of the lunges and spiritual members, al equally putrifiing, whych often happeneth as Fuctius writeth of vehemente bindinge and retaining the filth in the cauitye or hollownesse of the vessels, enducinge a burninge heate. For what thinges so euer be hot and moyst and haue a difficell transpiration, these quicklye putrifye, wherefore thys kynde of Feuer chaunceth not to leaue persons, nor to such as be of a thin constitution, cold temperament, nor in old age (that euer I saw) but often in them which abound with blud, and of sanguine complection, replenished wich humors, fat and

Lib 4 de medend. morb.

and corpulent, solemners of Bacchus feastes, gorge vppon gorge, quaf vppon quaf, not altogether wyth meat or drynke of good norishmente, but of (one gatherū) aswel to the destruction of them selues, as vncurable to the Physitions, as by my predictiō came to passe (besydes others) vpon a Gentilmā in Suffolk a little frō Ipswych, who by ye causes afore said got his siknes, & therof died ye. ix. day, according to my predictiō, as his wife & frēd knoweth. The sygnes whych argueth best this ague, their pulses are great vehement, swyft & oftē, yet equal vntyl the strength of the natural powers be demynished, the whiche to all men happeneth, that is in the daunger of death: the

spiritual

ſpiritual blud fayleth in the artiers, or pulſes theyr force, dryinge heat, at the laſt conſuming all, and the vryne is lyttel, thin, clere and not chaungyng, glowyng of colour.

¶ Of the kindes of ſymple Agues. Cap. 60

THere be thre kinde of ſimple agues, which priuatly of ȳ Grekes is termed συνεχης of vs continuall. For when red choler doeth putrifye wythin the veſſels, then is it called a continual Tertian, in greke καυσος in Englyſhe a burninge Ague. And when fleume doth putrify within the veſſels, it is named a continuall quotidian. If

black

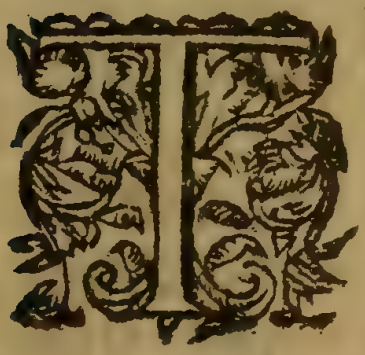
black color do suffer putrifaction in the vessels, then is it a continu all quartayne. Therfore the continual feuers be of one kind with the interpolates, as I shall here after declare. For the Tertian cõtinual agreeth wyth ẏ exquisite tertiã interpolate for thone & tho ther hath his peroxisme or fit euery thyrd day. the cõtinual quotidiall accordeth wyth the quotidiall interpolate, bicause euery day they haue theyr course: Neuertheles the continuall and interpolate do differ one wyth anther. Notwythstandynge they grow of one humor, yea and that two maner wayes. First in the continuall agues, the putrifying humor is contayned within the vessels, contrariwise in the intermittes

mittes or interpolates. The humor conteyned without the vessels, is dispersed ouer all the sensible partes of the body. Secondarely the interpolate doe cease at the state of the feuers, as I haue alwayes marked, Fuchtius therto agreinge, bicause by a certayne force they are purged by themselues, therefore termed of the Grekes ἀπυρεξίαν that is leauing of. The cõtinual do not so, for the continuall doe not remit, vntill the feuer be vtterly dissolued. Therfore the certaine token of the feuer continuall, is that it leaue not of vntyll it leaue altogether. Other sygnes be commõ with the intermitting, for exquisyte burninge feuer kepeth all other notes of the exquisite tertiã inter-

Lib. 3. de inst. med. Sect. 1.

intermittinge, varying onelye in this dyfference, bicause it inuadeth not wyth force, nor leaueth not into quietnesse. By the same reason it whyche hath accession or recurse euery day, or is exacerbated, pretendeth all the notes of the exquisit quotidian, but bicause it doth not intermit, it differeth from the quotidian intermittinge: lykewyse that whyche hath accession euery fowrth day kepeth the notes of the quartain exquisite, but cometh not to rest.

¶ Of the burnyng Ague. cap. 7.



THe feuer which the Grekes terme καυσος, the Latines Ardens febris, of vs a burning feuer, as is

Names.

is shewed partlye afore, whyche chaunseth whē as yelow choler is putrifyed in the veynes continually burning, and yet chieflye, is of the same kind wyth the exquisite tertian intermitting, bycause it cometh of ẏ same humor: Neuertheles it differeth frō the same humor, bicause in this yelow choler is conueyed through the whole body. In burnyng feuers also the humor is cōtained in ẏ vessels together wyth blud, and herevpon it commeth that burnyng Agues at euery fyt doe not cease as the interpolates do, when as in these choler is vehemently styred, and by nature cōpelled foorth stronglye, and then the Rigor was wont to folowe, & the feuer lowsed, which Hipp. hath

Causes.

hath sygnyfyed in these wordes, he who is vexed wyth burninge agues, if the Rigor shal folow is delyuered from the syckenesse: Rigor est vniuersi corporis inequalis cõcussio quassatio ve, that is: Rigor is a vehement and an vnegall motion together of the hole body. And a burning Ague is knowen by these xii. signes, where in my opinion Benedictus Victorius sayeth full expertly as foloweth, Fyrst the heade aketh, for the abundance of matter burning in the cauities of the whole body, the vapors therfore ascending vppe to the pelicelles of the brayne, alterynge the temperament therof, by reason wherof ỳ payne or grief is caused: Another sygne is the head wyth the rest

Emper de febr. cap.

Signes.

of the body burneth, through the inflammation of fierye heat, by whose lyghtnes the essence goth
3. to the head: Thyrdlye the Ague inwardlye encreaseth ouer al into flames, wherfore the burning is felt at the harte, for as sayeth Galen it is the most hottest and driest humor of al others, as wel
Lib 1. ad Glanconē proueth these words ξανθε χολη εστι χυμος θερμοτατος και ξηροτα
4. τος: Fowrthly the heate penetrateth inward wyth a sharp bi-
5 ting qualitye: Fyftlye, continuall watches, when as from the inward members vapors is caried to the brayne, makyng it hot and drye cleane contrarye to his nature, consumynge the moysture, whyche is the cause of the slepe,

and

& maketh drypth the verye cause
of watches: Syxtlye trouble of 6
the whole body wyth much vn-
quietnes, by reason of the swyft
mouing of the matter from one
parte to another is made: Se- 7
uenthlye thyrste intollerable and
vehement, whā as it is wrought
through the sharpnes of putred
matters hot and drye as well in
the highest parts as in ye mouth
of the stomack, weland, tung and
pallate, wyth the rest of the Or-
ganes: Eyghtly a drie & hot tūg, 8
and as Fuchius sheweth, sharpe,
thycke, and blacke, yea, and as I
haue often marked, wyth filthye
blacke teeth and gummes per-
thed: Nynth swift pulse & breath 9
in the same maner: Tenth urine 10
fier red, and as it were towards

grene, and the more red cõmixed wyth grene, the more heate and gryefe it argueth: yet you shall not maruell if it bee not so the first & second daye: for as yet possible the blud is not altogether comixed with the adustion of the cholericke qualitye of the Ague.

11. Eleuenth consyder the burnyng doth not cease, but remayneth still in hys force, to the state of

12. the Ague. Twelfth lacke of slepe and quietnes, causeth the sycke to shewe a francye countenance, speakyng, groning grieuously in hys slumber. The which kind of slepe is no more grieuous sygne then it is vnprofytable for the sycke, and note (further by my aduise) if thys happen in the sõmer tyme, and in cholerycke complec-

tion,

tion, and where the vse of hot wynes, and extreme labor hathe bene vsed before the syckenesse: feare not to iudge of it then a burning Ague.

¶ Of the pestilentiall feuer, or plage, or boche. Cap. 8.

There is also of the kinde of putrifying feuers, a feuer pestilential, of the Grekes called ἐπιδημιός, of ye Latines pestilens febris of vs properlye the pestilence, so called, bicause it spryngeth and groweth by inspiration and venemous ayre, for as Galen testifieth, the ayre being corrupt, maketh the humor of the bodye to corrupt and putrify also. But the pestylent

Name.

Definitio.

Lib. de. diff. feb. cap. 5.

pestilente feuer groweth not of
symple putrifaction, but also it
Causes. happeneth and procedeth by an-
other cause, which corrupteth ye
hole substance of the body, or as
Galen is wont to terme it, ye pro-
prietye of the temperament, and
of the whole substaunce, whyche
thing truly Galen doth wel con-
Lib. 2 de fyrme (as auoucheth Fuctius) af-
nat. hum. ter this sort, saying that the cura
comert. 4 tion of common dyseases be vn-
lib. 3. inst. perfect, when as they growe of
medic. and by the ayre compassynge vs
aboute, for often tymes, the ex-
halations drawen vp from mart-
shes, pondes, standinge pooles,
and such lyke, eyther exhalatiõs,
be ye causes of such diseases. And
it happeneth sometime that the
seasons of the times of the yeare
be

be causes thereof, wherevpon he sayeth very wel: that the curati-on in exhalatiõs, hurting rather ỳ body by propriety of substance, then by quality, tendeth to two scopes, namely to alter & chaũge the place, and procure expiratiõ. But in these whych are hurt by qualitye, the curation of the dis-eases be not only wrought by cõ trary qualities, but also they con syste of prouision altogether. By these wordes truly it may plain-ly appeare, that Galen confesseth the pestilẽt exhalations, causing pestiferous feuers, doe hurt oure bodyes rather through the pro-priety of the whole substance thẽ in quality or distẽperature: wher vpon pestilent feuers do procede, especiallye of and by the meanes

of the aire, and although they do contaminate and infect by touching, by the companye of men & society of life, yet their origin and most puissant force, consysteth in the ayre, which we breth and frō thence they procede, and certes the poison of the ayre perceing vs is of all other moste prestent and effectuall, nedinge no humor or grosse matter to conuey him vnto vs when as he is of himselfe most slender, he quicklye passeth by the Lungs through τραχεια αρτηρια termed of the Grekes, of vs the wynde pype, vnto the hart, the most worthye member of life, and so into the artiers, crepyng ouer all the body, al which accordinge to Fuchius meanynge we haue more largely expressed, that

Lib. 3. inst med. Sec. 1

that they whiche nowe a dayes wyth greate pryde accompteth the pestilent feuers amongst the diseases of the substance, myght plainly vnderstand that he hath written no new thing, as Cardanus very learnedly and effectually proueth. Moreouer in diuers auctholrs there is mencion made of sundrye names for the plage, Iohannes Fernelius and also Benedictus Victorius vseth three, Pestilentia, Epidemia & Vndemia. Pestilentia, or the pestilence is a corruption of the ayre throughe the naughty and hid quality, by the whych dyuers griefes hapen to diuers, and to sundry vndeuided, albeit it is of diuers kindes, therfore it is found aswel in man kind, as in the kindes of brutish beastes

Lib. 8 de rerũ variæ

Lib. 2 de abdit. rerum caus. cap. 2. emperic. cap. de febr. pest.

beastes. Epidemia is the corruption of the aire, throughe the euil and hid quality, by the which many griefes chaunce, in the vndeuided, of one kind only, so that Epidemia shall be in mankinde only vndeuided, or in some other one only kind of ye brutish vndeuided (& this of Galen is termed Morbus vulgaris, quoniam ex cõtagio per vulgum vagatur.) Undemia, is corruption of the water and of the earth, through the euil and hid qualitye thereto adioined, and note that althoughe these proper names bee diuers, yet they be vsed of Galẽ & Auicen as Sinonomies, so that I passe theym ouer to suche as are satisfied with no maus iudgemẽt, but what they reade themselues, to

peruse

peruse in the places afore auouched, where they may find to content thē more largely, then here is requisyte. George Agricola writeth, that the Grekes do vse to cal euery kind of plage λοιμος, whiche I thinke of vs is termed Murren. Further he affirmeth that the parts of the world hath varied in forme and kindes of the plage: for the Egyptians were plaged with the Lepry, the Atticis with the ioint ache, the Romaines with the Semitertian, or that Ague compound of Tertian and Quotidian, the Arabians with swellinges in ỳ throte and flanke, the Neapolitanes, or rather the besegers of Naples, with the pockes (spred sence to far abrode, through al the parts

Lib. 1. de pest.

of

of Europe, no kyngdome that I haue bene in free, the more pity) and sethence, sundrye otherwise plaged with manye other infectiue diseases: as we, not out of minde past, with a sweate called stoupegalante, as that worthye Doctor Caius hathe written at large in hys booke de Ephimera Britanica, and sethence with many pestilential agues, and lastlye of all, with the pestilente boche rightlye termed. Ingendred as you haue hearde, and as Fuchius sayth further, chiefly two ways, of a vitiate and rotten aire, and also throughe abundance of euill humors, termed of the Greekes πλκθ and πλκθορα, that is of fulnes and muchenes in quantity, or of euill ioyce, termed of the Grekes

Lib. 4. de med. mor cap. 12.

Grekes κακοχυμία, gathered throughe euil diet, whiche most chiefly happeneth to mē of war, and mariners, whose meate god knoweth, I haue often sene of il norishmente, and worse ordered (the more is ȳ pity, that so worthy seruitours shoulde not beneficiallye be at all times prouided for) with as vnconstant trauell and all euill aire besides: and so redely brought to putrefaction. The worst aire as Agricola testifyeth, is agreinge to that you haue hard, ioyned with South and South west windes, filling the body with repleting humors with hot and moist seasons, such as bee of the same complection, sayth Cardanus, to whom Fernelius consenteth, that be hot and moyst

Lib. 2. de pest.

Lib. 3. cap 45 de rerū variet.

Lib. 2. de abd. rerũ cãus.

moist of temperament, and I say women with childe also be more apt to receiue the plage, thẽ they that be of cold nature, by reason the artiers be more large in thẽ, than in the cold complection, the which dailye to the eye is made manifest. So that any great auctoritye to proue this shall not nede. The Astrologians addeth to the procreation of these plages recited, the influence of certain starres endusing the plage, yea and the times therof shorter or longer to reigne, against the whych with Agricola, I saye it pleaseth vs not to inuay, ẏ Deuines sayeth, the punishment of God for oure offences: As for example, was not the holye kinge and prophet Dauid by reason he

Hali de in diciis astr. pars octa. cap 7.

misused

misused Urias wyfe, and procured his death, therefore plaged. And did not Ezechiel by the commaundement of God, shewe the Citizens of Hierusalem that the third part of thē should die with the pestilence. &c. for bicause they had violated his holye in all offences and abhominations, agaynst the which pitifull sētence sayth Agricola (verye godlye) no Christian wil obiect (no nor open their lippes as I suppose.) And here I wish al men (as no doubt if there be anye spotte of grace) with Cardanus continuallye to call on Christ, and that wyth penitent harte, besechinge him for hys blessed passion sake, to defend vs from these. vii. calamities vniuersall, as earthquakes, floods,

Lib. 8. Cap. 45.

fluds, windes, beastes wild and venemous, war famine, and pestilence, that hath no respecte to no degrees. Hipp. sayeth, the times in the whiche Pestilences most reygneth and springeth, is Harvest and the Spryng, to the whiche common experience leadeth. Also that the places moste corrupt and of worst feding, is about S. Poulkars parish, by reason of many fruterers, pore people, and stinking lanes, as Turnagain laine, Secolayne, and such other places, there dyed most in London, and were soonest infected, and longest continued, as twyce sence I haue knowen Lõdon, I haue marked to be true, and in suche other lyke places in other Cityes, as Couentre, Bristow

Aph 9. Sect. 10.

ſtow. ꝛc. The dyet that ſooneſt
cauſeth corruptiõ, is that which
is receyued by meats of yl noriſh
ment, as fruites, wynes, herbes,
and al others of that kindes, al-
ſo famine is euyl to be ſuſteined.
For the powers being to open, is
made the readier to receiue in-
fection: and alſo after fedinge to
groſſly corrupteth the body. To
be ſhort, for that many hath wri-
ten herof alredy. Rafis out of the De conſt.
Aſſirian toung, tranſlated a pre- peſt. cap 4
tye libell into the Greke intrea-
ting of the peſtilence, ſhewynge
howe and by what ſignes it is
perceiued to moleſt theym that Signes.
firſte haue it: the backe aketh, a
ſhedring in maner of ỳ grudging
of an ague, cold therwithall, the
body weried and heuy, geuen to

slumber, drousines of the heade, coughing slowly wābling of ȳ stomack, desier to drinke, lothing of meat. &c. But as it more encreaseth, so Fuchi⁹ sheweth ȳ the signes wilbe more vehemēt, lacking slepe, the whole body burneth of ȳ feuer, the head aketh, the coūtenance chaūgeth, yea and some waxe franticke, as testifyeth Silui⁹, the which to be true, I once knew to wel my selfe. The pulse often beateth smal and depe, the vrine sauor and substāce like beastes troubled, thick and stinking Neuertheleſſe sometime I haue sene the vrine as if it had bene of a whole person. Wherefore it is not alwaye certaine, nor to be so esteemed, as the greatest number accounteth: as if throughe an vrine,

Lib 4. de med. mor

In comēt. de sign. in salubrib.

rine, there were alwaye suche truth, as that by it euery sicknes might be rightlye iudged: suche truth ther is in it as in a harlots promise, whether she promising to be true to one wil so cõtinue or no assuredly. I report me to you. If it be not hab nab, hitte misse, happy mã be his dole. The whiche Auicẽ testifieth in this wise, when urine shall seeme to be of good disposition, ye muste not trust thervnto, for some times it is an euil signe, for manye times the paciẽt is not alterid through the heate of the feuer, neither in pulse, nor in urine, and yet dyeth quickly. The reasõ is, that venemous matter assaileth firste the hart, as the prince of the bodye, and cleueth therunto, that whẽ

Cap. propi

nature seeth, the harte is greued with venemous matter, she dareth not assaulte the same, but goeth about to maintaine other members: and therfore sometime the pulse and vrine beinge good, & yet the pacient die death. Furthermore the pulse in this ague, is busier in the night, then in the day, for the feuer is greater, and the pacient is shorter winded, and breatheth painfullier, and is verye thirstye, for the pipe of the lunges and mouth ben drye, the toung is white or yelowishe, in the ouerpart, and blacke in the top and swollen, the speach lost, and tast taken away, swounding and colde sweate, crampe, and suche lyke accidences in the extremity of the feuer alwayes is

found.

found. Lastelye where nature is stronge in the Emunctories, the boche appeareth, accordinge to the places affected, as if ye braine vnder ye chin, eares, or throte, yf the hart vnder the arme holes, if the liuer in the flankes. &c. For euery member hath annexed vnto him a proper place; whereby to expell his annoyance, of the whych if any be stopped, one can not be of long life. Here now gentel readers I thinke good to admonysh all such as haue had the plague, that they flee the trust of ignoraunt persons, who vse to saye that he who hath once had the plague shal not nede to feare the hauinge of it anye more: the whych by this example whyche foloweth (that chaũced to a cer-

taine Bakers wife without Tē-
pel barre in London. Anno. Do.
1563.) you shall find to be wor-
thelye to be reiected: thys sayde
wyfe had the plage at Midsom-
mer, and at Bartholomew tide,
and at Michelmas, and the first
time it brake, the seconde time it
brake, but ran littell, the thirde
time it appeared and brake not:
but she died. Notwythstanding
she was twyce afore healed. O-
ther some there be that holdeth
opinion, that to flee from the in-
fected parties doeth not profyt,
the whych thynge is not only a-
gaynste al reason, but also a con-
spiracy agaynst humaine kinde:
for how maye a man better con-
spyre a mans death, thō to bring
him to a place, where in stede of

drynke

drinke he to receyue poyson, as hereof diuers hath had to good experience, as I my self infected, by reason that vnawares I lodged by chaunce with one that had it rũning vpon him, at that time in London when the commotion begonne in Northfolke, where yf the good helpe of Phisyck and Chirurgery had not preuailed (God them allystynge) no doubt I had perished. This my profe notwithstanding, you shal see what holye write sayeth for the auoyding from death. Christ our redemer in that he was mã, desyred to eschew death: Wherfore Paule said wel: no mã at any time hateth his owne flesh, but fauoreth & norisheth it: as doeth also very wel appeare by the ho-

Ad Ephes. Cap. 4.

ly Prophetes of old, as Abrahã, Jacob, Esaye, Dauid in fleynge from Saule, and from his sonne Absolõ, also Elias the most bold Prophete. Moreouer Moyses fled into Egipt: perhappes here wyl some object and say, it was not for feare of ỳ plague, but for feare of death throughe persecutiõ, I pray you cal you not death death, whereof soeuer the cause commeth, be it of the Pestilence, or of persecution, or famine, will you graunt it necessarye to flye from persecution, yea and frome famine, yea and to putte on clothes from sterving, but not from the plague, pestilence or famine, or from poysoned meat & drinke. Ha ha, by my faith a trim obsurditye, by thys meanes a man fal-

lyng

ling into a water, shal not seke to swim or to saue himself, but hold vp hys handes to heauen, and dye therein, lykewise if a man be woūded in warrs or otherwise, he shal seke for no remedy but die through default, if by a faule his leg or arme chaūce out of ye ioint, he shall not seeke to haue it in again, if he be in a house & seing it redy to fall, he shal not go out of it, but thanke God and dye in it. How erronious thys is, I nede not ask ye wise, for the brute beastes throughe proper inclination perceueth. In conclusiō we haue a worthy document manifestlye canonized, reprehendinge suche bablers: For the holye Prophete Ezakyath being extreme sicke of a pestilent feuer, prayed to God Lib. 4 reg Cap. 20.

that

that he mighte bee made whole (as it is al mens part so to do) it pleased the lord to send him Iza hyath, who applyed a plaster cõpound with fygs, vpon ỳ botch, by reason of the faculty wherof, drawinge foorth the venemous matter, he recouered. Finally as death is to be eschued: so where there is no remedye, the Christiã ought cheresully to take it, as an exchaunge, to haue golde for leade: for trulye Beati mortui qui in domino moriuntur, and verilye for their mortal and corrupt bodies, they shal haue the same immortal and incorrupt, as the Deuines well proueth, of whom I reuerently take my leaue.

Cap. 9.

Hitherto

Hitherto I haue commemorated (as you haue hard) ye kindes of feuers, whych the humor putryfyinge wythin the vesselles do cause, it resteth now to expound those feuers, which are occasioned by ye humors, putrifying without the vessels: whan humors therefore do putrifye without the vessels, it is called an ague intermitting and it is so called bicause his fyt lasteth not alwayes, but remitteth sometimes. Wyth the Latynes it is called by an other name, Interpolata or interpolite, bicause it repeteth & reneweth hys fit in hys time, and therfore there be that calleth it a wãting feuer, of thys there be three special

cial differences, one is called Tertiana, or tertian, another Quotidiana, or quotidian, the thyrde Quartana, or quartaine. Againe the tertian is deuyded into two partes, namely into an exquisite sincere, and pure tertian, and also into a base and bastard tertiã. An exquisite tertian is whẽ pure red choler mingled with no other humor, putrieth without ỹ vessels, and is shewed in such as be of cholerycke complection or nature, and of stronge age, and in sommer time, and in hot and dry seasons, and regions, and lisiye laboring folke, and in watchers, wyth suche as are to muche geuen to cares cogitacions, and benerious labors. In these frõ the begynnyng in euery accesse, Ri-

gor(as I haue shewed afore. ca. viii.)and sharpnes, by the which it onlye differeth from febris ardens, it differeth also from the Rigor,quidring or sharpenes of the quartain in this, bicause the body semeth as it were pryckcd and exulcerated,and a verye lyke resingeration or coldnesse wyth the quartaine of the hibernall or winter season. It hapneth not that the Tertian feuer, is made wythout Rigor, shakyng & pricking,hurting as it were ỳ flesche: the quartaine neyther inuadeth or cometh in the fyrst daye wyth Rigor quidring or sharpnes, for it goyng forwardes, and encreased, the Rigor also is augmented,and the sence of the sycke is not as of those wyche be pryc-

ked

ked, but rather which be cheled or coled, as it were molested or greued to the bones. There is also in the tertian exact order, and quality of the pulse, whyche yet natheles is exitated or styred vehemently, great, yea and oftē, in the increase of ỳ fyt, farther in vigor state or strength of the fit: it also causeth thyrste, & burneth so that hauing no clothes, yet is he constreyned to pufte & breath, supposyng hys bodye as it were in a flame, desiring cold water to drinke, or small colde drynke, and then by and by equally the heate is dissēded or spred through the whole body: so that the stomack or brest is no more hot, then the extreme or outwarde partes, for thy hand beyng laide on hym, at

the

the fyrst seemeth to fele a certaine vapozous heat to rusch fozth, but not great after the hand hath remained a whyle: finallye vomiting of choler folowetb, and the bodye lowse, and vrine cholerych, subruse, somewhat yelowe, and meanely thyck: the vryne also by and by hath a white cloud oz laudable sublation, the vryne also being moze redder, and neyther suspencion oz cloude appearyng in the fyrst circuit, the ague is extended oz lengthned to seuē circuites oz fyts. Further the Ague leueth of where the fyt shall endure ỳ space of xii. equinoctial oz euen howzes. Foz thys tyme is very long in true tertians and iuste, sometyme I haue knowen the fyt shozter then the tyme afoze

fore mencioned accordyng to the quantity and qualitye of choler, or of the strength of the pacyent, or the present affect of the bodye &c. We cal the feuer therfore saith Fuchius, whyche endeth wythin xii. howres, Exactam tertianam, a perfyt Tertian. That whyche hath a longer accesse or fyt, that is not called Tertiana exquisita, but extense or lengthned, as Galen sheweth more largely. But if Feuers inuade euery daye wyth vehement sharpnes, and with other notes, as we haue sayde of urine and pulses, that is called Duplex tertiana or double tertiã, all the whyche signes Galen declareth more abundantlye: this humor of all the humors in the body is ỳ most hottest, as partly in

Lib. 4. cap 6. de med

Lib. 2. cap 8 de diff. feb.

Lib. 1. ad Glã. ca. 7. li 2. de dif feb. cap. 3. li. 2 de iud cap. 3. ca. 5

in the seuenth Chapter of thys worke I haue shewed, and also dryest as verifyeth Galen, the which daily we finde true by experience, by visiting of the like. Lib. de ineq int.

¶ Of the bastard Tertian feuer. Cap. 10

THe bastarde or false Tertiã is whẽ that red choler specially mixed with flewme doeth putrify, without the vessels, so that herevpon it is that euery note or sign doth not pretende the nature of pure and sincere choler, as in the true and exquisit Tertian, for that also as you haue hard, the tyme of the accesse, excedeth not the terme of twelue howres, nor is not iudged as exquisite in seuen Signes.

circuites or fits: lastlye the signes of disgesting do appeare latelyer in the bastarde tertian, nor there is not so great heate in the state of it, to these that be thus vexed, copy of swete hapneth, bicause it is not ended in that maner that the very Tertian is.

Signes.

¶ Of the very quotidian feuer. Cap. 11.

AN exquisite or true quotidian is where swete flewme putrifieth without the vessels, this the Grekes call αφημερα bicause it cometh by fyts euery daye. But if a glassye flegme be putrified not al equallye, but in halfe or part, that the Grekes cal επιαλοσ the Latines Epiala, in English sayth Doctor Burd,

Names.

Burd, the Epiall ague. In thys ague the sicke at one time feleth extreme feuerous heate and cold al ouer the body, as is mēcioned of Hieronimus Mont. yea & in euery part therof, as testifieth Galē in thys wyse, sayinge they suffer both, that is extreme heat & cold the partes of the humor yet not putrifyed, and dispersed in the veines and other members of ȳ body, causing therfore the Rigor and extreme cold, but being once putrifyed, they kindle extreme heate, so that it is no maruell, that thys flegme causeth heate and cold at once, whē as it putrifieth but by littel through al the sencible partes of the body, thorow the whiche it is meued and caried, the verye cause why it is

In comp. curat. Lib 2 de diff feb. lib. de equ in temp. cap. 10.

called ἐπιαλῆ sayeth Paulus, as thys Greke sentẽce wyl shew, is of πρὸς τὸ ἐπιόν αἰκιωνῶν ὄψεις θερμαίνειν the which you mai thys vnderstande, in that it heateth the body softly and tenderly: as to them that knoweth the quality of vnnatural flewgme afore spoken in the beginninge of thys second section, may easelye appeare what kindes of them in thys feuer troubling accompanieth, as no doubt chiefly the glassye and watry, so that it semeth to me I maye in oure language name it the glassy watry flegme Ague. But in that we speake of the quotidian, you shall vnderstand cometh not with Rigor by and by the first daye, but rather

in

in proces of time frigus or coldenes, then Rigor troubleth, and the pulse assone as the fyt commeth is vnordinate and greate, for quotidians, by which a kynd of vehemēcy, but the heat is not so vehement and sharpe, as it is in the Tertians, for it neither burneth nor enforceth the sick to desier to be vtterlye vnclothed, nor so often to pufte and breath, or to desyer suche cold and small drinke. But seneth rather to be corrupted with vaporous moyst fumes, wherfore it is the longer or the heate be kindled, and the longer before it be consumed, yea or in the state. In conclusiō they whiche haue thys Ague bee not greatly dry, bicause not onlye the toung, but also the whole bodye

is very moyst. The urines be eyther thin, white and watrye, or thicke and troubled, no swete at all in the fyrst dayes appeareth, nor the sycke leaueth not vnder xviii. howres space, as I haue oftē tryed, the whych in my boke of cures maye shewe at large the parties, place and age, constitucion and maner of the ministratiō of sicknes. &c. vomets & flewgine appeareth vpwardes, and the stoole downewardes is colder, as rawe, watrie, moyst and flegmatik. This quotidian ague vexeth most accustomably, such as be of a flegmatik complection, and that vseth the like diet. And also in the same temperament tyme of the yeare, as in wynter yonge persons, yea and olde age,

and

and suche as desyer to bee ydel: herebpon it is that Galen wryteth, as testifyeth Fuchsius, that he did neuer see a yong man of a cholericke complection, age, and dyet, haue the quotidian feuer, nor assuredly I haue not neither perfectly. But in more elder age, and flegmatick, & the more flegmatick therwo vsyng an idel life, & deinty fine meates, and delyte in drynkyng and bathyng, chiefly immediatly after meat, all the which thinges Galen hath more largelye written, to the whyche you may repaire that be lerned, to thothers thys maye suffyce, and yet not vngratefull to the readers as I thinke.

Lib. 4. de med mor.

Lib 1. ad Gla. ca. 7. lib 2 de diff feb. cap 4 lib. 2. de iud. cap. 5.

¶ Of the very Quartaine ague. cap. 12

Quartana

Names.

Causes.

Definitiō.

Signes.

Vartana exquisita, or intermittinge quartaine: groweth or cōmeth of black choler putrifying wythout the vesselles, so called bicause it ceaseth two days, and returneth euery fowrth day. This truly, inuadeth not by and by the firste daye with vehement Rigor and shaking, but is such in the whiche as if one freseb through cold, but when as it encreaseth, the Rigor or shaking is encreased also, growinge more greuous to the state of the sycknes, and it is not felt pricking or stinging the skinne, as it is in the exquisyte Tertian, but rather maketh the syck vehement colde, and the bones semeth so greuous in the flesh,

flesche, as yf they were broken or bruised, the pulse is very slowe in the beginninge of the fytte. But when it is in his force and state, or height, then it is swyft & oftē beatinge, yet a certaine natural slownes and rariety is kept, if ỳ consyder the accident swyftnesse and oftennes of fits. But the motion of the heate eyther in augmenting or state is contrarye to the Tertian agues. For in thys Quartaine by litteil and littell, the griefe encreaseth with great cold and shakinge, the whole body heauy and very sore, yea to ỳ bones, by reason of the coldnesse of this Saturniā melancholy. For when as any flamy heate is stirred, it leueth nothing furions or combust in the fytte of it, so that

here

herebpon it commeth that thys quartaine is of so longe terme. A yere, twoo, three, fower, fyne seuē. ac. Ptolome saith fifty yeres, an Emperor of Rome hadde it, thirty yeres agreing to the yere of Saturne the planets course, the longest time that I knew anye haue it, was. xii. yeres agreing to the course of Jupiters yeres. But the Tertians and quotidians exquisite, are of no suche course or terme, yet some haue ꝑ Tertian after the course of the yeres of the planet Mars, which is two yeres, and some the quotidian after the course of the yere of the moone, the whych is lesse then the yere of the same by. xi. dayes, as the lerned in Astronomy wel knoweth. Further vomit

of yelow cholet doth not accompany quartaines, and the urine is as it were wronge forth of filthy matter, thyn, white and watry with blacke groundes, or residence in the bottome of the water pot. Moreouer in Harueſt it chiefly beginneth, waxinge to ecratical and vnſtable agues. But here the nature of the ſyck muſte be cõſidered, and temperament, thorder of dyet proceadinge, age and ſuch lyke of the. x. thinges cõmemorated in my Methode to the Phiſition. And note that if it be cold and drye as affyrmeth Hali, thẽ may it be iudged more certainelie that quartaines wyll come and be alredy, eſpecially e in that, and when quartaines rayneth euerye where, as they dyd

De indic. aſtr. pars. 8

of

of no long yeres past, of the whiche then I tasted parte, besydes my experience hadde of others. Nowe besydes these kindes of intermitting quartayn agues aforesayd, there be other some called Quitaines, Sexties, Septuianes and Nonanes. Whereof Hipp. mencioneth, so called bycause they were wont to come euery fift, sixte, seuēth and ninth daye. But these be so rare that Galen affirmeth that he neuer saw anye haue the Septuianes or Nonanes, yet saith Fuchius sōtimes he sheweth that he hathe sene the Quitaines in some, but not so certaine as quotidians or tertians and quartaines, nor I neuer sawe anye haue theym in England: but yet in Irelande at a place

Diuersties

Lib. 1. Epid. com. 3

Lib 3. inst med. sec. 1.

a place called Carlough, I was enformed by M. Brian Jones then their Captaine, of a kerne or gentilman there that had the Quitaine long: but the varietye considered, I passe them ouer, although I might say more of thē supposinge this shall suffyce for this worke, in that we haue spoken of these Agues, whiche are kindled only through the occasiō of putrifyed humors without any sole or one parte pained. But there be other Agues putrified, which are prouoked, by the occasion of some certaine partes or members pained, and that as followeth in the next chapter.

¶ Of the accidentall agues hapning of impostumes or of some part or member pained, greued, vexed or hurt. Cap. 13.

If an ague come thorow the impostume Plegmon, which besydes that it is an impostume in the inward parts of the body, of hardned and painful swelling, it signifyeth boyling heat, named then of the Grekes λαμπυρία, as Galen witnesseth, and in it (as the said most noble prince Galē writeth) extreme heate doeth reigne inwardly, and the outward members very cold, the beheinēt heat therefore of the impostume draweth bnto it as sayeth Fuchsius, blud out of al the bodye, as into a boring glasse, & therfore the bodyes which be molested so, theyr spiritual mēbers burne, and the outward partes for lack of blud ware

Names. Lepuria. Lib 2. pro coment. Lib. 4. de inæqual. int. cap. 10

Lib. 3. inst med. ca. 10

A similitude.

ware very cold, as I haue often felt. But that ague whych commeth by the Erisipelation of the lunges, ventricle or liuer, which is nothing els but a swellyng of hot and thyn boilinge blud and pelow choler, as saieth Galen, is properly sayd in his owne tung, καυσος κακοηθης ἢ κακοηθεσατος as we might saye in our toung a pernicious burninge feuer, most hurtful, Aetius calleth the feuer growen by the Erysipelation of tye lyuer, or swellinge, or impostume therof τυφωδες otherwise then Galen hath done, as I shal hereafter most euidently shewe. Further also euery kind of Ague that cometh of such impostumation as is aforesaid, be of ye same kind of Lypuria in forme as is afore

Lib 2. ad Glauc.

fore expressed. But if for ȳ newer note we shewe of suche as comen by the impostume of Plegmon, gathered in the membranes of the brayne, as wryteth Iacobus Silutus very trimlye: the Grekes call φρενιτις in Englyshe madnes, and that which cometh thorow Plechmon or impostume in the sydes in ȳ thyn panicle Pleura, of the Grekes is called πλευρι τις, of vs ȳ pleurisy, and that of the Lunges, the Grekes περιπνευμονια in Englysh the impostume of the lunges, & that of the liuer ȳ Grekes name ηπατικος of vs ȳ impostume of the lyuer (what these places are you may find in the compēdiū of myne Anotamy which shewetyh ȳ greke termes,

In comēt. de sign. in salubrib.

Arabick

Arabick, Latine and Englysh, of al the whole body wyth the qualitye and forme described in the Section vsed daily, not varying frō Vasselius or Gemeny,) these maye well be called most pernicious: for where they continue any time without redy remedy, they bring not only great dolor, as by visiting of such I haue learned, but also as in ye antike Authors is mencioned: But bicause these infirmities as I haue said, be intreated of amongst al other sicknes. &c. that maye trouble mankind in mi method of sicknesses I wil passe thē ouer in this work.

¶ Of the sweating feuers. Cap. 14.

Names.

υφωλης and ελωλης after the Grekes, must of vs be termed

termed a certaine moyst ague, in the accompt and number of one of the cōtinual putred agues, for no other cause, then that it doth continuallye resolue the bodye wyth moysture and sweates, for τυφωδης is a certayne Feuer as Galen affirmeth in his libell agaynst Licus, wherin the sycke to sweate euen frō the first daye of the sicknes, ȳ same said sweat littell or nothing profitinge, the which so to be I had to good experience of my self in Quene Maries reigne, liyng at Lettle in my good Lords house, the right honorable the Lord Sainct John besydes South Hampton, the which notwithstādinge the great sweat, it was long after before I recouered of my healthe, so that the

Causes.

Tiphodes

the said sweate did nothing profit. No in our days, euen in king Edward the vi. reign: it brought many to their lōg home, as some of the most worthy, the two noble Princes of Suffolke, impes of honor most towardly, wyth others of al degrees infinit many: and the more perished no doubte for lacke of Phisicall counsel spedely, and now to proue that this sayd feuer differeth nothinge frō the feuer ἑλωδης Fuchius hath plētifullye demonstrated against Gardane. But of these aforesaid putride Agues, some be termed Typike, firme or ordenary, other some be called Erratike, vncōstāt wauering, vnordenary. These be typike and ordenary, wherin the accession & remissiō, or comming

Helothes.

Ordinary.

Vnordinary.

or departing, happen at certaine times fixed. The erraticke or vnordinarye are contrarye, for they kepe no fixed time. Neyther yet any order in comminge or remitting. Such be they that springe of blacke coler or melancholy: mouing in some partes, and in some other partes not mouable: as testifyeth Galen, in certaine putrifying, as also I haue found true, in some of my pacientes.

Li. 3. prou comen. 29

¶ Of the compound or mixed feuers. ca. 15

I. quarti.

I find writtē by the excellent Arabian Auicēna, how that agues varieth by reason of their consistence, so that some of them be symple as you hard, and some compound as folowetb. But the cōpound agues are reckened two maner

maner of waies, from the which Fuctius doth not vary. First whē that the tertian, quotidian, and quartain in any be mingled together wout anye sole part pained with flegmō otherwise whē suche as be pained with flegmon & humors comixed together hath ye ague & in either of these differences it hapneth, so that they haue again an other deuisiō, for those which do cōsist without flegmon or anye part greued or molested by vlcer, crampe or goute. &c. be comixed two maner of waies: for eyther they be warped one with another: or be vniuersally cōfounded one with another. The fyrst comixtion ye grekes cal the Latines complicatio, in Englysh comixed or knitte together,

Lib. 3 de inst. med. Sectio 1

Differen.

ἐπιπλοκὴ

Complicatio

thother the Grekes cal κρασις, ȳ Latines confusio, in englisch confused: επιπλοκη or complication is knowen, whē as mixed feuers do come at diuers howres: confusio is when they come at one howre, and be so cōfounded, that one can not be deserned one from another, but very hardly, as may and shal appeare in the next cap. folowyng.

¶ Of the comixion of agues, and diuersity of compounides and halfe tertians. cap. 16.

Coupling

If the tertian and quotidiā agues you shal vnderstand there be fower complications, one is when the tertian and quotidian interpolate be ioyned both in one. Another is when ȳ interpolate tertiā is mixed with the quotidian cōtinual: a this by

an

another perticuler name in greke is called ἡμιτριταῖος, of ye Latines Semitertiana, in english a cõpound or half tertian. Bicause of hys proper nature he conteineth thone halfe of a tertian, and thother half of a quotidian continual: and this saith Benedictus Victorius is the first kynd of cõpound emetrite, the whych he calleth ye littel emetrite, for this reason, bicause cholerych matter putrifyed without the vessels: and fleginatick within: and in this ague the symptomates or accidences can not be so great, wherfore it is the les hurtful, somtime also the quotidian interpolate is conioyned wyth the tertian continuall, and that maye be called the myddle emetrite, or myddle compounde.

Names.

Causes.

In li. emp.

But

But when as truly the cholerick matter doth putrify wythin the vesseis, and flegmatyck wythout the vesseis, the accidēce are more greater, and the ague is more perillous and hurtful then in ȳ fyrst compound, and therfore it is wel called the myddel compound. Again, somtime the tertian interpolate is ioyned with the quotidiā continual, or contrarily: and this is termed the third kind of compound, so we wil cal this the great compoūd, by reason of the great and greuous simptomate, or accidence that accōpanieth it: or by reason of melancholy putrifyed within, or of the choler putrifyed wythin. But this chaūseth so seldome and therewith so hard to cure, that I commit the sickly

sickly to ye deuines for their help, to ye guiding of their soules (for of a nũber so greued, few escape.) And where by iudgement, ye sicknes shal seme dedly, ther I think with Hipp. ye Phisitiõ shal not intermeddel, if he will preserue his honor. The fowrth kinde of compounde agues is, ye which is not called the very cõpound, & that is where the interpolate tertian is ioyned with the quotidian continual, of ye which we wyll passe ouer for breuitye, and shewe the peculier signes of euery one, by ye which they may be knowẽ: now if it be the littel cõpound of cholerick matter, putrified wythout the vaines, and flegme wythin, cholling the sharpenes of choler, the accidẽces are more remish or weake, Signes.

weake, as thyrste, vnquietnesse, sharpnes of choler, les burning, and the terme of thys excedeth not the terme of euerye feuer tertian, and lesse then the terme of euerye quotidian, thother signe is where flewgme is putrifyed within the vaines, the sicke feeleth the feuer euerye hower, but yf the burnynge shall appeare from the thirde to third, yea and that more easy: iudge certainly a feuer Tertian interpolate, to be ioyned with a continuall quotidian, the thirde signe is, by the pulse to bee knowen. For when flegme remayneth wythin the vaynes, there ẏ sharpnes of choler is diminished, therefore the pulse is the lesse, and lesse often beatinge, for flegme by reason of

hys

his frigidity or coldnes and mix ture causeth the lesser and slower pulse. But choler causeth a swift pulse: fowrthly heat inwardly is perceiued ouer al the body in euerye tertian, more then in euerye quotidian. Now if that all these sygnes be well marked, the fyrste kinde of compound feuers is wel vnderstanded, & by the same way the middel compound, and great compound is knowē. Also moreouer in compound feuers the humors sheweth great gouernmēt, and where the signes of choler shalbe of more force, more remisch and weake shalbe the signes of fleg me: wherfore iudge that the middel compound, & where truly the signes of melancholy shall appeare greatest, iudge the quan

titye

sity of melãcholy, or black choler to be of most force, & that you shal cal ỳ great cõpound as aforesaid, by reasõ the signes of humors do more molest. Notwithstandinge I denye not but that the signes sometimes may be aswell equally of fleugme as of choler, & that aunswering to my former sentẽce cal the fowrth kind of cõpounds. Therfore whẽ as Agues be commixed diuers ways, it behoueth a Phisition chiefelye to exercise himselfe and al other desirous of knowledge therin, whiche maye thys wel be done, if that fyrst of all he learne diligently the kinde of symple agues. For if they bee not understanded exquisitly, the knowledge of the compoundes can neuer be understanded. But

now that we haue with asmuch breuity, as the case may requier, expresse the compoūd agues, yea and that to mi iudgement if it be sufficiently noted maye serue, neuertheles such as be lerned, and be desirous of further vnderstanding, let them resorte to Fuchius coment. vpon Galens two bokes of the differences of feuers, and we shal procede to our thirde section of the Feuers, of Solides, and that in sorme as folowetly.

Sectio. 3.

Of the consuming agues, Hectike and Marasmus. Cap. 18.

THe thirde principall kinde of agues commeth when an vnnatural heat is kindled in the solide partes Definitio.

of

of mans body which are ỳ sound perticuler members of al ỳ body, as the artiers, vaines, sinewes, bones, cartilages, membranes, ligaments, and tunicles. &c. the whiche in my compendium of myne Anotamy shalbe shewed, as wel their temperament as number, with ỳ diuersity of their names, vsed eyther of the Grekes, Arabians and Romanes, as in oure toung. &c.) these said solide parts be called ī greke σεξεα μοριά id est solide perticule as is mēcioned of Galen, & this said cōsuming feuer is termed both of ỳ grekes & Latines Hectica, of vs a consuming fast fyred ague, bicause it corrupteth the habite, forme or substāce of the whole body. This truly is likened to an hot vessell, for as it heateth

As afore saide.

Lib. 7. de. natu. facul

Hectica.

A similitude.

heateth water infused therin, so thys Hectike ague stycking faste in the body, or substance of the solide members, heateth al the humors of the bodye, of some thys ague is deuyded into thre kinds of dyfferences the whych Benedict. Victor. affyrmeth after thys sort. For where as there is three humidities of substance in man, are thys termed of Galen, Ros Cãbium & gluten: Ros est humidum primi genium in substantia solidis subsistens, which is this to be understanded, Ros is a dew or fyrst moysture whych is contained in the solide mẽbers, the cõsuming wherof is referred to ỹ first kind of Hectike feuer. Cambium est humidum ęlimentare in ipsa solida substantia impactũ, that is an humidity

In lib. Emperic

midity or slymynes impact in ye very substance of the solide partes, which being consumed, is referred and sayd to be the seconde kinde of Hectike. Lastlye Gluten taketh hys place, whych as it is chief of al, so that beyng taken awaye, the bodye remayneth as a kyre, for gluten est humidum radicale in solida substantia firmatum, neq; annorum ętatisq; decurtione, aut languiscentia imminui potest, that is, glutē is an humidity fully fyxed in the sound substance, representinge the nature of glue, whyche by no meanes can be diminished, vnles olde age, or els most vehement syckenes be the cause therof, and this is referred vnto that kind of feuer Marasmus as shall here folowynge afore

thed be expressed. So is there. iii kindes of cõsuming Hectike. The fyrst kind consumeth but the vtter moysture, but as it is hard to be knowen whether it be the Hectike or no, so if it were knowẽ, it is easy to cure. The second kinde wasteth ẏ innermore moisture, & ẏ the whole colleges of writers in phisick calleth ẏ fyrst kinde of Hectike, for that the first is hardly deformed, and thys harder to be cured. The laste is when the whole substance of al partes wasteth, these three kindes of consuming Agues bee thus compared to a light in a lamp, for the light first consumeth the oile, secondarily the moysture of the weke, & lastly the weke it self, into ashes, and thys is as easely cured, as it

In lib. meth med

A comparison.

is to cause the ashes of the weke to geue light againe, the whyche you know is impossible. This ague sayeth Galen, is generated two maner of wayes. Fyrst verelye for the most part of burninge Agues whiche be protracted or lengthned, ꝑ in processe of time, they do absume or wast the radical humor of the substance conteyned in the hart: or if it subsyst or helpe, yet more abundantlye. Thother sort truly be not so muche consuming, but also wasting, But these whyche be generated of the moisture of the solide partes, be so kindled as if it were a candel that flameth of the heat of the fier, and thus is one generation of ꝑ consuming ague, thothers are whē as by and by they inuade

Causes. Lib. de inequal. in temp.

innade making their recourse like to Diaries, as saith Barth. either of sorow, hunger, care, coiture, & or ouermuch sadnes saith Card. yea or of to much trauel as it chãsed to a worthy captain, through his postye ridinge to Barwick, a littel afore the laste sege of Leith in Scotland, for to performe his duty the somer there. But immediatly an vniuersall heate aboue nature was diffonded throughe al the solide mẽbers, by whose distẽperature, both slepe was lost, and apetite taken away, ẏ whole bodye forthwith chaunged his bly, and many accidence did ensue, so that by good aduice of his frends, syr James Croftes (that worshipful knight & the Seriãt Maior) and others then of wor-

Lib. 7. de infirmitat cap. 35.
Lib. 3. de rerum var.

ship there counselled him to seeke the counsel and aide of Phisick, vnto whome after my iudgemēt of the sicknes to be the Hectike ague, it was muche feared of his recouery, the which if it had ben in dede in the extremest kinde of consuming feuer, there had bene no lesse cause, but it being but in ỳ middel kind, as Fuchius in two kindes doeth terme it, by my aduice helped he was within fyue wekes, contrary to manies expectatiō. And thus I haue shewed for no other cause, but that some be of that opiniō that the Etike can not be cured, the whyche for my part I haue proued cōtrary: yet thys I must nedes graunte, that where it cometh to Marasmus through eyther longitude of

Lib. 4. de med mor.

time

time, or misorder of the sycke, or by the ignorãce of the ministers, wherby the natural moisture being dried, the weke hauinge no moysture to fede on goeth forth. In such it is not onlye harde to cure, but of the most skilfull it is accompted impossible. Hectica verely which falleth into μαρασμος or vtter consuming is easely to be knowẽ, for before the pulse be felt or touched, wherby to fele the temperament, thou shalt see the eyes extreme hollow & dark, and the whole moyste substance dried, so that beinge naked, the bones and outward partes wyll appeare as Anathomye, and the coulor shall be chaunged lyke a taunny Moore, the liuely cristalne sight darkened, and the skin of

Signes.

ỳ forehead dryed, lowring doune ward, ỳ eyes winking for weakness, but yet not slepig but rather altogether wakig. In fine what is there els besydes skyn and bones, for if thei be loked on naked neither intestiue or guttes, nor any viscus or flesh shal seme to appeare. And yf you touch the skin, it is drye, the very sygnes of the Hectike as Victorius saith, is best knowē of these signes folowing, when as an vnnaturall heate is ouer al the body, vniformely and equallye all times a like, not one day more then another, numbred therfore amongst the equal sicknesses, as testifyeth Hieronimus Montuus: neuertheles, as sheweth Isaac after any refection taken, ỳ chekes waxred, by reason of the vapors

In emp. cap de Hectica.

In comp curat. lib. de febr.

vapors ascending vnto the.more ouer in touchyng at the fyrst, the heat is but as it were meke and not sharp nor biting, for it consumeth inwardly the principalles, & that is the reason in touchyng, that the heat to be the longer afore it be perceiued, but in proces of time the hand remaynyng, the heat is felt both sharpe and burning, and the pulse is rare, slow, and littel, & that by reason of the weakenes of the pulsatiue vertue, yet harde, for the drinesse of the artiers, the spirytual blud is dryed vp whan the solyde members be wasted, and the bryne is oylie and fattye, and somewhat purple, shynyng vpō the top like a Rauens fether, yet I haue also sene it thyn, for the most alwaye

shynyng

shynynge lyke a lanternes horne, wō some whyte motes, or rather brannye, as by good experyence which I gaue counsel to a Gentilman lyng in great Grimsbye in Lincolne shyre, whereby he recouered. In conclusyon, it is so long called Hectica after Fuctius minde, as the naturall moysture remayneth, but when it is al cōsumed, for the most marasmus it maie be termed, and that chaunseth often, as Galen wryteth, for very age, not onlye in man & beastes, but also in styrpes, plantes, and rotes, and al other hauynge lyfe, or groweth, brynginge the ende to all that had beginninge as not only Aristotell well arguеth, but dayly experiēce proueth, and Bartholomeus & Isaac saith, yf

Lib.4. de. med. mor cap.10.

Lib.5 de sanit.tuēd folio.75

Lib.7.de

yf the radical moisture might be restored, all mighte returne to youth againe. The whych radical moisture (the counsel of physyck obserued) no doubt may the lōger be preserued, for although after Auicen that the art of phisyck doth not make a mā immortal, nor doth not surely defēd our bodies frō outward hurtful thinges, nor can not assure euery mā to liue to the last terme & daye of his life, yet of two things it maketh vs sure, that is frō putrifaction and corruption, & defendeth ꝑ natural moisture be not lightly dissolued & consumed: the which Polio romulus to Augustus ꝑ Emperor verefied, shewinge how he passed ꝑ age of a C. yeres, yea & that obseruing ꝑ bigor & form of youth,

infirmit. cap. 35. lib. de feb

Fenne. 1. cap. sang.

youth, by this onlye meanes, as Plini writeth, intus mulso foris oleo, that is to say, inwardly he vsed meth or methe eglin (a drink not vnfrequented of the Brutes euer sence) & outwardlye he rubbed his bodye with plesant suppling oiles, wherefore like as he and many others (whose names lest I should be to tedious, with sylence I passe ouer) haue prolõged their liues through ỳ benefit of phisicke, so others vndoubtedly committing themselues to the order of discrete phisitions, may not only liue the helthlyer, but also ỳ longer, considering the hiest to that ende hath ordeined it, who graunt vs in al our indeuors his assistance & grace. Amẽ.

Lib. 22. cap. 24.

FINIS.

The swifte runner in hys race (welbeloued readers) in a stubby or rocky groūd is in daunger eftsones of stumbling or faule, when as the goer fayre and softlye in the smoth path is safe, euen so bicause I haue had no greate conference with others, nor long time of premeditaci on in study, but with suche breuitye haue conciliated this smal intituled Dial, it can not be but many things be abridged, yet not so brief if it be vi gilātly perused, but rather sufficient ly, and that aswell of the diuersities of agues simple as compoūd, and ac cidentall, not altogether after mine owne opinion, but aswell after thor der and aucthoritye of Leonardus Fuchsius, yet not so wholy, but aswel by the aucthority of the most excellēt writers as wel Arabians, Assirians, and Grekes, as Latines, & although it be not so ample a volume, as forth of these toungs, and diuers volumes

might

might be traduced to this vse, yet ȳ compendiousnes, profit and order of this worke in such breuitye remembred, may suffice if you wil be satisfied, if not peruse ȳ auctors you that be lerned in toungs, at large as they be touched in the margēt (for non oīa possumus omnes) such others as vnderstand neither the Latin nor ȳ greke, may read only the English, and the whole of my meaning wel vnderstāded notwithstanding. But nowe to thend that we may aide and help the memory of the studious, we haue cōprehended the kinds of simple agues in a table folowinge, whereby they being throughlye vnderstanded, the compoundes may the redeiter be perceiued, as not only Hieronimus said wel in these words: Non intellecti nulla est curatio morbi, which is this: no sicknes vnperceiued, at all can be cured. But also Hippocrates Galen wyth al other learned Phisitions of theyr time, as we say of these dayes, forbid to enter in ministration before ȳ sicknes be vnderstanded, whereunto reason

son consenteth, that no fact can be accomplished, but the maner thereof must first be iudged: in cõclusion that which I craued at the first settinge forth of this worke, the like request I make nowe that I haue finished ye same, I desier al mẽ their fauorable helpe to support my weaknes, or at ye least to geue me no euill reporte for my wel meaning, & then I shal think my self sufficiently rewarded. But if offence shuld breede through labor susteined: & no fauor gotten when gentilnes had bene offered, it had ben as good in my mind to play and lose nothing, as to take paines and lose al. But my trust being staid vpon ye honest, lerned, wise and godly affected, I haue traueled without feare, hoping wel that my doinges shalbe takẽ without blame, wherin although I haue done nothing my self, so wel as my good wil was therunto, neuertheles I trust al honest harts wil testify with me ye I haue most earnestly minded the welth of my country christen brethren, seking al to help iustly

and to

to hurt none wrongfullye throughe this worke, as the learned, wise and witty can iudge, void of grudge, vnto whom if in this matter they will say more (as it is easier to correct thē to amend, or to end thē begin) I yeld my pen with due reuerence, and yet not herin hiding my talent with the euil steward I trust, wherby in oblivion this libell in forme of a Diall might corrupt with rust, or I to appeare before the high steward in this vniust, rest alwaye redy to aduaunce and profit my countrye after my due duty, to the best of my sclender ability, cōmitting you al to God, and forget me not wyth youre good report, and pray to God that I be neuer (in time vacant) worse occupied, the consideration of which quiet time, shuld aswel appeare in men that liue after a multitude and after nature, as the time of busines, as testifieth Cato in his boke of Originalles, the whiche counsel I haue obserued, lest this cōmon question of al Philosophers to mee mighte be obiected Quis est enim

qui

qui nullis preceptis tradendis, Philosophum se audeat dicere, that is to say, what is he that in geuing of no precept dare cal himselfe a Philosopher: therefore we must indeuor as sayth Tullye, that we may apply oure study to thinges very honest, and geue our appetite to be obediente to reason, and so to vse our seiues after the minde of Socrates, that we might bee in deede that we wold be taken for (the whiche he that lyueth and reigneth eternallye) graunt all degrees nowe and perpetually. Amen.

τέλος

Δόξα τῷ θεῷ.